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SCRIPTURE
ACCOUNT
OF THE
LORD'S SUPPER:
WITH
DIRECTIONS

For a Right Attendance upon that,
and all the other Parts of
CHRISTIAN WORSHIP, especially
in Publick.

By WILLIAM WILLETS.

L O N D O N:

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SECRETURE
ACCOUNT
OF THE
FOR DRUMMER



BY WILLIAM WHITE

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St. Dunstons Church.



A
 Scripture Account
 OF THE
Lord's Supper, &c.

C H A P. I.

*The Introduction; being an Account
 of the Occasion, Design, and Method
 of the whole.*

IT cannot, sure, but be Matter of
 very just Concern to every sincere
 Christian, who seriously thinks of
 it, that so positive, and plain, and even
 dying Command of our Lord and Saviour

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Jesus Christ; as that by which He has enjoin'd all his Followers to celebrate the sacred Ordinance of the *Lords Supper*, for a Remembrance of him; should be so generally, and greatly disregarded, as it is at this Day, by those who yet pretend to be his Disciples: being wholly neglected all their Lifetime, by, at least (modestly speaking) above half of them; and so very seldom observ'd by the remaining few, in comparison of what it certainly was in the more pure, primitive Times of Christianity; and therefore what it certainly ought to be still. Otherwise, It is in a fair way to be wholly lost out of the *Church*, and out of the World, before the Period come, which has been fix'd by Divine Appointment for the Observance of it. *viz. Christ's second Coming*, 1 Cor. xi. 26. For if that Ordinance, which us'd to be celebrated, at least, once a Week, be now observ'd, at most, but once a Month; * in some Places, once in two Months; in many,

* I understand, indeed, that in one, or two Churches in *London*, the Lord's Supper is administer'd every Week: but this being, as I am inform'd, with a View that all the Communicants in the Parish, which is very large, may have an Opportunity of partaking

many, not above two, or three times, perhaps, not above once a Year: and if that Ordinance, which us'd to be statedly attended by the whole Body of Christians, be what now not one Part in three, in some Places, scarce one Part in eight, or ten of Christians seem to think themselves concern'd in: is there not reason to fear, that some Generations hence, the Number, or Proportion of *Communicants* (as we call them) may dwindle into one in a Hundred; and the Times of celebrating the *Lord's Supper* come to be but once a Year, or once in seven Years; and in Process of Time (if the World should last long enough) *never*.

I cannot, I confess, conceive a Reason why we *should* depart from the Practice of the *Primitive Christians* in this respect; as it is generally acknowledg'd we *do*. A Reason, or rather, the Occasion why we *do* so, may indeed more easily be assign'd. This is commonly ascrib'd to the general

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Decay

partaking of it, in their turns, about once a Month (the present Method of administering that Ordinance not conveniently admitting such Numbers to partake at the same Time) this can scarce be allow'd an exception to my Computation.

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Decay of true Godliness, and Devotion. But what if this Decay of primitive Piety, and Zeal, be really, in a great Measure, owing to this Neglect of so eminent a Mean of them? 'Tis as much as all the appointed Means of Grace can do, to keep up true Godliness in the World, yea, even in the Church; but if we lay aside any of these appointed Means, and the most efficacious of them too (either wholly or in part) what can we expect? or, why do we complain of the natural Consequences?

But, in reality, this sad neglect of the *Lord's Supper* seems chiefly owing (at least among those who make Conscience of their duty in other respects) to mistaken, superstitious Notions about this Ordinance; and mistaken interpretations of some Texts of Scripture relating to it, which have long prevail'd among *Christians*; and still remain, even among many *Protestants*, notwithstanding that, which gave the greatest Countenance, and perhaps the Rise to many of them, *the Doctrine of Transubstantiation*, has been long since exploded.

Some very learned, judicious and most careful Searchers into the true Sence, and Meaning of the sacred Writings, have, indeed, abandon'd these mistakes; and pointed

ted out, and demonstrated them to others in their Writings. But the Vulgar, who make up the Bulk of Christians, and into whose Hands the more voluminous, or more critical, Works of the learned seldom come, still retain these Mistakes, and Prejudices; to the keeping away of multitudes from this Ordinance; and to the needless Terrour of many serious Persons, who tho' they dare not wholly abstain, yet tremble to come to it; afraid lest they endanger, if not run upon their own *Damnation* in either Way.

And those worthy Men, who have wrote purposely upon the *Lord's Supper* (those at least, whose Writings on that Subject have fallen in my way) seem chiefly to have design'd the affecting with this Ordinance those who do dare, or think themselves concern'd to approach it; rather than to have thoroughly consider'd, and endeavour'd to remove the Mistakes I am speaking of; which if they have ever at all touch'd upon, out of regard to the Scruples of timorous Christians, yet it has been slightly, and by halves; or however not so as to strike effectually at the Root of them. Nay they have perhaps, most of them, by saying so much about Prepara-

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ration for, about worthy, and unworthy Receiving of the *Lord's Supper*; and so little, in Comparison, concerning other parts of God's solemn, appointed *Service*; unawarily contributed to propagate the *Superstition*. I write this with the utmost respect for those excellent Men, and their Works; whether of one Persuasion, or another.

Such Considerations as these have induc'd me to offer something to the Publick upon this Subject: and attempt the setting this sacred Ordinance of the *Christian Religion*, before the *Christian Reader*, in its true primitive Light, according to the Scripture; before the over Officiousness of, perhaps, wellmeaning Men undertook to make it more awful, and sacred than ever God design'd it; or than was indeed consistent with the true Use, and Intention of it; as I hope to make appear in the Sequel of this Treatise: which I shall endeavour to suit both to the Capacities, and the Purses of the meanest *Christians*: whose Information in a Duty, they are all equally concern'd in, I have very much at Heart: not pretending, by any thing I am able to write, to add any thing to the more knowing, and learned
Sort;

Sort ; of whom I have much more need myself to be instructed.

What is proposed therefore in the following chapters, will consist chiefly in an impartial Inquiry into the true meaning of several passages of *Scripture*, relating to the *Lord's Supper* ; and some natural Inferences from the same ; which method of explaining the *saored Scriptures*, and arguing from their true Sence, so far as it appears to be fair, and just, (and no farther do I desire mine or any Body's else should be receiv'd) must be the surest Rule in this, and all other Matters of *Reveal'd Religion*. The principal Passages of *Scripture*, which offer themselves to Consideration upon this Occasion (besides what may be accidentally touch'd upon) are such as these.

The words of *Institution*, Matth. xxvi. 26—28. *Mark* xiv. 22,—24. *Luke* xxii. 19, 20. *1 Cor.* xi. 23 — 25. These will best inform us of the true *Nature* of the Ordinance ; and therefore the Apostle *Paul*, to convince the *Corinthians* of their Mistakes, and Abuses of this Holy Ordinance, refers them to the Words of *Institution*. *1 Cor.* xi. 23.

The 16th and 17th verses of the 10th Chapter of the first Epist. to the *Corinthians*,

will farther illustrate the *Design*, and *Intention* of this Ordinance; and shew *who* ought to be Partakers of it.

The latter Part of the xith Chapter of the first Epistle to the *Corinthians*, from the 17th verse to the End. This, I apprehend, may serve to discover and rectify some *mistaken Opinions* concerning the *Lord's Supper*; together with the *worthy*, and *unworthy receiving* of it; which have arisen from, or, at least, are supported by a Misunderstanding of this Passage. And lastly,

The 8th verse of the vth Chapter of the first Epistle to the *Corinthians*: which may serve for a stated *Rule* or *Direction* how best to prepare ourselves for, and to attend becomingly, profitably, and comfortably upon this, and all other Parts of the solemn *Publick Worship* of God: which are all awful; and to be attended with proper Care, and Caution.

All which I shall close with some more particular, practical *Directions*, to this Purpose; founded upon this sacred *Apostolick Rule*, and this *Scripture Account of the Lord's Supper*.

CHAP. II.

An Explanation of the Accounts given us by St. Matthew, Mark, Luke, and Paul of our Saviour's Institution of the Lord's Supper, in order to discover the true Nature of that Ordinance.

Matth. xxvi. 26, 27, 28.

And as they were eating Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, take, eat, this is my Body. And He took the Cup, and gave thanks, and gave it to them, saying, drink ye all of it, for this is my Blood of the *New Testament*, which is shed for many for the remission of sins.

Mark xiv. 22, 23, 24:

And as they did eat Jesus took Bread and blessed, and brake it, and gave to them, and said, take, eat, this is my Body. And he took the Cup, and when He had given thanks, He gave it to them, and they all drank of it; and He

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He said unto them, this is my Blood of the *New Testament*, which is shed for many.

Luke xxii. 19, 20.

And He took Bread, and gave thanks, and brake it, and gave unto them, saying, this is my Body, which is given for you; this do in remembrance of me: likewise also the Cup after Supper, saying, this Cup is the *New Testament* in my Blood, which is shed for you.

1 Cor. xi. 23—25.

For I have received of the Lord that which also I deliver'd unto you; That the Lord Jesus, the same night in which He was betray'd, took Bread; and when He had given thanks, He brake it, and said, take, eat, this is my Body, which is broken for you; this do in remembrance of me: after the same Manner also He took the Cup, when He had supped, saying, this Cup is the *New Testament* (or Covenant, as it might better be render'd, both here, and in all the foregoing Accounts) in My Blood; this do ye, as oft as ye drink it, in remembrance of me.

There

THERE is some little, but not material Difference betwixt these Accounts: some of these sacred Writers have inserted some Circumstance, or other, which others have omitted; but all their Accounts agree in the main. *St. Matthew* and *Mark* are very much the same: And *St. Luke* seems to have receiv'd his Account from *St. Paul*; whose Companion he was in some of his *Travels*; for, by the *Preface* to his *Gospel*, he seems not to have been himself an Eye-Witness. And his Account of the *Institution* of the *Lord's Supper* most resembles *St. Paul's*; which He receiv'd immediately by *Revelation* from *Jesus Christ*, 1 Cor xi. 23. And *his* is the most full Account of this Matter of all of them; as indeed the Case of the *Corinthians*, at that time, requir'd it to be. In those Places, and Churches, where, (and for whose use, perhaps, the other *Evangelists*, particularly *Matthew* and *Mark* wrote;) the right, Original Manner of celebrating this Ordinance, taken from the Example of *Christ*, and his *Apostles* themselves, had remain'd uncorrupted. The *Apostles* were, some, or other of them, ever at Hand in the Churches of *Judea*; so that

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that there was no Room for any Innovation in this Matter there, and the Genuine Practice they had introduc'd, and maintain'd in those Churches, was a visible, and most exact Description of that Ordinance continually before their Eyes, a short Account, or *Memorandum* therefore of the *Institution* was sufficient there. But *St. Paul*, the *Apostle* of the *Gentiles*, was oblig'd to be absent, sometimes many Years, from the Churches he had gather'd; and, during his Absence, the *Corinthians* had departed from the right Manner of celebrating the *Lord's Supper*; particularly, in a Circumstance, which was necessary to the worthy celebrating of it; and which *St. Paul* therefore mentions twice over in his Account of the *Institution*, though neither *St. Matthew* nor *St. Mark* mention it at all in theirs, namely, that this should be done *for a Memorial, or Remembrance of Christ*. And as for all Churches of latter Ages, since the Time of the *Apostles*, who may be thought equally liable with the *Corinthians* to fall into Mistakes in this Matter; we have all these Accounts, the long, and the short account of this Ordinance: *St. Paul's*, and *St. Luke's*, as well as *St. Matthew's* and *Mark's*: and may consider them

them all, and compare them together, to prevent, or discover any Mistakes in our sentiments or Practice relating to it. I shall therefore make Use of them all in this Account of the *Lord's Supper*; that We, who have not the *Apostles* to converse with, *Face to Face*, may not miss of any thing in this Matter, which is fairly to be gather'd from their genuine, inspir'd Writings.

And in these Accounts of our Blessed Saviours instituting this Holy Ordinance, I shall consider these two Particulars. The *Example* of our Saviour administering this Ordinance to his Disciples, as a *Pattern* to them (*mutatis mutandis*) of their administering it to others. And his *command* for the stated, continu'd Observance of this Ordinance in his Church.

I. Let us consider the *Example* of our Blessed Saviour, administering this Ordinance to his Disciples, as a *Pattern* to them (necessary Allowance being made for different Characters, and Circumstances) of their administering it to others: or his *Actions*, and *Words* upon this Occasion; with the most Natural, and probable *Import* of both.

Our

Our *Blessed Saviour*, and his *Disciples* the same Night in which He was betray'd were together eating the *Passover Supper*; which, as it was a solemn religious Meal, they seem to have sat a pretty while at: Our Lord entertaining them, most part of the Time, with religious, instructive *Discourse*; and some significative, and instructive *Actions*; as his rising from Table, and *washing their Feet* in the *Posture*, and *Habit* of a *Servant*; to teach them a *readiness to serve*, and *Condescension*: which seems to have been done at this very Time, by the Account of it in the thirteenth Chapter of *St. John's Gospel*; and probably, on Account of that old Debate which *St. Luke* informs us, was at this Time reviv'd among them, *which of them should be accounted the Greatest*, *Luke xxii. 24—27*. Compar'd with *John xiii. 3—16*. Among other things, however, our *Blessed Saviour* took Occasion at this Time to institute the *Lord's Supper*, as we find by *St. Matthew* and *Mark's Account*. And as they were eating (that is to say, sometime before they arose from Supper) *Jesus took Bread, and blessed it [or gave thanks] and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body, (which is*
given

given for you, adds St. *Luke*) (*which is broken for you*, according to St. *Paul*) let us consider each of these Particulars distinctly, before we go any farther.

I. *Jesus took Bread*. Even here the Solemnity begins; *Jesus took Bread*, not as at ordinary Meals, for common Use; but He solemnly took, and set aside so much Bread as might be sufficient; separating it from common Use, for this peculiar sacred Use: else, why is this Circumstance particularly taken notice of here by all the sacred Historians. He had taken Bread, and made use of it, even a *Religious Use* of it, no doubt before at the *Passover Supper*: but this was to be set apart and imploy'd to a Religious Purpose very distinct from that, and discriminated from what had been us'd in the *Passover Supper*, as well as upon Common Occasions of eating to satisfy Hunger, and refresh Nature; which solemn, distinct, or discriminating Use of the Elements of *Bread*, and *Wine*, is a necessary Circumstance in the right celebrating of the *Lord's Supper*; As will appear from the Apostles correcting of the *Corinthians* Error in administering this Ordinance. In this very Circumstance therefore, the Blessed Jesus began

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began to distinguish and set apart *this* from all other *Bread*, to be devoted to a peculiar Holy Use. *Jesus took Bread*, and having so done,

2. *He Blessed it*, or *He Blessed*, for [*it*]: is added by our Translators: in the Original it is thus; *Jesus taking Bread, and blessing brake, and gave to the Disciples, and said, &c.* We might as well supply the Word [God] as any thing else; and render it *Blessing God*, which comes to the very same with *giving Thanks*, in St. *Luke* and *Paul's* account: nay many Copies of St. *Matthew's* Gospel have *ευχαριστας* (*giving thanks*) in this Place instead of *εὐλογίας* (*blessing*) the latter, however, may very well be allow'd of; since St. *Mark* uses it, and they both denote one and the same thing; viz. *a solemn Address to God suitable to the Occasion*: such a one our Saviour offer'd up; thereby still further distinguishing *this*, from any other *Bread*; assigning it to this peculiar use; as it was particularly the Custom among the *Jews* at their *Paschal Supper*, for the Master of the Family distinctly to bless the *Unleavened Bread*, and the *Wine*. And though the Word be the same, by which his usual *begging blessing* on their ordinary Food, is elsewhere

elsewhere denoted, *Matth. xv. 36.* yet we have sufficient Reason to conclude, there was something in this *Blessing* or *giving Thanks* peculiarly adopted, and suitable to this Occasion; which might distinguish *this*, from the common Rites of the *Pass-over Supper*; and from all other *Suppers*, or *Meals*; and lead the Disciples to observe the proper Use, and Purpose of the Ordinance; both then, and afterward, when they should administer it to others; and to discriminate, or put a just Difference betwixt the *Bread*, thus broken, and distributed for this Purpose, and any other whatsoever.

3. *He brake the Bread.* This He did in order to distribute it among his Disciples; to each a Part, which was likewise his method, for the same Reason, upon less solemn Occasions: As, for Instance, when He treated his Disciples, and a great Multitude of Followers, with a few Loaves and Fishes, *Matth. xiv. and xv.* But here, He evidently appears (by his own Expressions; to be consider'd presently) to have also another, and more eminent View in his *breaking this Bread*. viz. that it might better represent his *broken Body*, that *living Bread*, or *Bread of Life*.

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Life which came down from Heaven, as it is called John vi. 48—51. and which was, at this Time, very speedily to be broken upon the Cross.

4. *He gave of this broken Bread to his Disciples, that they might partake, or eat of it; but, withal, that by this Action might be represented the giving of himself for them, and all Believers, Luke xxii. 19. This is my Body, which is given for you: for in the next Place,*

5. He directed them what to do with this separated, consecrated, broken, given Bread. *Take, Eat.* And no doubt the solemn Manner of his performing all the foremention'd Actions, as well as of his delivering these, and the following Words, were an apparent Intimation, that they must receive, and eat this Bread; not as common, but as sacred Bread; in a solemn Manner; such as became the Nature, and Designs of this sacred Institution. And then having proceeded thus far,

6. Lastly, He explains to them the Nature and Design of all, in these few Words; *This is my Body, which is broken for you, (according to St. Paul) which is given for you, (according to St. Luke) i.e. This Breaking and giving of this consecrated Bread.*

Bread in this solemn Manner, represents the breaking and giving of my Body for you; or the Son of Man's giving his Life a Ransom for many, Matth. xx. 28. for (as it has been objected against the Popish Doctrine of Transubstantiation) τῆτο (this) being of the Neuter Gender, cannot well refer to ἄρτος (Bread) which is of the Masculine; but seems rather to refer to the whole Action of breaking, and giving the consecrated Bread. I know there are an Instance or two produc'd out of *Sophocles*, the famous Greek Tragedian, in favour of the former; where τῆτο is us'd with reference to the Masculine and feminine Antecedents τόν and γυνή: but I don't find any such Instance brought out of the sacred Writings to support this, whereas there may for the other Reference: as *John* viii. 40. *Ye seek to kill a Man who hath told you the truth* τῆτο (this) did not Abraham, where τῆτο cannot refer to ἀλήθεια (truth) immediately preceeding it; but to the foremention'd Action, *seek to kill*. As for the Auxiliary Word [is] *This [is] my Body*; a great Variety of Instances have been given, by Protestant Writers, of the figurative Use of it; whether as it is understood in the Hebrew, and Syriac, or express'd in the Greek,

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Greek, and other Languages: and where it undoubtedly means to signify or represent, and no more. To mention but one or two, Gen. xl. 12, 18. *the three Branches are three Days*, i. e. represent three Days. So the *three Baskets*, &c. xli. 26. *the seven Kine are seven Years*, Dan. viii. 21. *the rough Goat is the King of Grecia, and the Great Horn is the first King*. So in the New Testament, Matth. xiii. 38. *The Field is the World. The good seed are the Children of the Kingdom. The Tares are the Children of the wicked one*. And St. Paul, making a Compariſon betwixt the ſpiritual Meat, and Drink of the antient Jews, and that of Chriſtians in the Lord's Supper; ſays of the Rock, which follow'd the *Iſraelites* through the *Wilderneſs*, 1 Cor. x. 4. *That Rock was Chriſt*. Yea, to come cloſer yet, our Saviour ſays of the other Part of this Ordinance itſelf, 1 Cor. xi. 25. *this Cup is the New Covenant in my Blood*. He muſt mean, *represents*, the New Covenant, &c. And there can be no room to doubt whether [is] has the ſame Sence in this Place with any Perſon, who will exerciſe either his Reason or his Senſes. *This is my Body* q. d. 'behold my Body: & thus ſhall my body be broken and given
' for

‘for you.’ And, as if it should be said to us, when we attend this Ordinance: ‘thus was the Body of Christ broken and given for you, and all Believers.’ For as the *Body* of the *Lord Jesus* is signify’d to be broken, and given for *Believers* in general, by the Breaking, and giving of *Bread* in this Holy Ordinance: so is it most naturally and emphatically signify’d to be broken, and given for every particular *Believer*, who partakes of this Ordinance, by his actual taking, and eating of *this Bread*. His Union, and Relation to *Christ*, as a member of his Body, the *Church*, and, consequently, to God in Christ is signify’d by this; as will be shewn in the next Chapter.

Again we find in these Accounts, that our blessed Saviour, in the next Place, *took the Cup, after the same Manner*, says *St. Paul*, i. e. after the same solemn discriminating Manner, He took the *Cup* also, as He had taken the *Bread*: and *gave thanks*, or having given thanks, *gave it to them, saying, Drink ye all of it*: and *St. Mark* observes they did all drink of it, which is all sufficiently plain, and easy to be understood; especially after what has been said concerning the parallel Actions,
and

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and Directions of our Lord in administering the other Part of this Ordinance. I shall therefore only consider here the Explanation our Lord himself gives of this Part of the Ordinance. For (adds He) *this is my Blood of the New Covenant, which is shed for many for the remission of sins*: Or, this represents *my Blood*, even the *Blood of the New Covenant*. Το αἷμα μου, τὸ τῆς καινῆς διαθήκης. The repetition of the Greek Article, τὸ, renders this repetition of the Word *Blood*, in the *English*, more expressive of the Sense of the Original. St. *Luke*, and *Paul* have it *this Cup is* [represents] *the New Covenant in my Blood*. But the Sense comes all to one. Christ's Blood, even the Blood, or which is the Blood, of the New Covenant, and the New Covenant in Christ's Blood, which is shed for many, is the very same thing in these Accounts of the Institution of the *Lord's Supper*. I make no scruple of rendering Διαθήκη *Covenant* and can't but think it ought so to be render'd throughout the New Testament (the Title Page not excepted.) There is but one Place where this Sense of the Word can well be disputed; viz. in the ninth Chapter to the *Hebrews*. And a late very learned Writer on that Epistle has

has shewn that even there it must have that Signification of a *Covenant*; and not a *Testament*; if we regard the true general Design, and Drift of the Author in that Place; and rightly translate the whole Passage; notwithstanding the seeming Aptness of the other rendring to what is there said of it, as it stands in our present Translation. * But supposing it should in that one Place signify a *Testament*, in a peculiar sense, that is but a weak Argument why we should render it so, where it is *evidently* much more agreeable to the Sense of the Place, to render it *Covenant*.

The New Covenant, here spoken of, expresseth the Method in which the *Blessed God* is reconcil'd to *penitent Believers* through *Jesus Christ*, forgiving them their *Trespases*. The *Condition* of God's Dealing with Mankind according to the Tenour of this most gracious *Covenant*, was the *Death, and Sacrifice of Christ, the Lamb of God*. Though this *Covenant* was promised before, for the Encouragement of the truly Religious under former *Dispensations*; yet had it not its full force till *Christ* had dy'd; *Heb. ix. 16, 17.* for

where

* See Peirce's Paraphrase and notes upon the Place,

where a Covenant is, (i. e. betwixt God and sinners, for that is here suppos'd) there must also of necessity be the Death of the Pacifier, or Mediator; for the Covenant, made upon condition of his Death, becomes of force there-upon; &c. (the learned Author's Criticism upon the Place above, refer'd to, is too long to insert here; but, in my Opinion, it is very just, and worthy of the more *critical Readers* careful perusal.) This shews the Connection, and Relation betwixt this Covenant, and the Blood of Christ. When his precious Blood was shed, and presented before God by our Great High Priest in Heaven; this Covenant of Grace was ratify'd, sealed, and unalterably confirm'd. The Blood of Christ, which, at the Institution of this Supper, He was about to shed, and has now shed for many for the Remission of Sins; may therefore well be called the Blood of the Covenant; and that Covenant; the New Covenant in his Blood; and this Cup, which represents the Blood of Christ, shed for this Purpose, must therefore likewise represent this Covenant; and the Believers partaking of it; his Part in this Salvation; his Title to the Blessings, and Benefits of it; and his Obligation, of Consequence, to the Duties it requires on his

Part; as He would hope for, and depend upon those answerable *Benefits*, and *Blessings*.

Now though God offers this Covenant to all, and so Christ is said to die for all, and to give himself a Ransom for all; yet they are only Believers, or Professors of the Christian Religion, who have actually a Part in this Covenant. Our *Initiation* into the Christian Religion, or Profession, and, consequently, into this Covenant, is signify'd by *Baptism* with Water *in the Name of the Father, Son, and Holy Ghost*. Our *remaining* therein is signify'd, from time to time, by our *partaking* of the *Lord's Supper*: by which is denoted, at that very Instant, our Part in Christ and in this Covenant; in his Body, and in his Blood; in the Sacrifice, by which that Covenant was made, and by Vertue of which, we are the Covenant People of God; may draw nigh to him, worship him as a Father in Christ; and enjoy all needful Means of Sanctification, and Salvation. And, if in the Use of these appointed Means, we are truly penitent for all our Sins, sincerely endeavour to turn from them, and lead holy Lives; through the Spirit mortifying the Deeds of the Body,

and walking, not after the Flesh, but after the Spirit; persevering herein unto our Lives End; we shall most certainly enjoy the Forgiveness of our Sins, the Favour of God, and everlasting Life.

This *Covenant* betwixt God and Believers, solemnly ratify'd by the Sacrifice of the Son of God, or the Death, and Crucifixion of the Lord Jesus Christ, with all the glorious Consequents, and Priviledges flowing from it to Believers, is signify'd and held forth in this Ordinance of the *Lord's Supper*: for I cannot close this Head with a better Remark, than that which *St. Paul* made, upon a Recital of the Institution of the Lord's Supper, *viz.* that it is the true Nature, and Design of this Ordinance, to shew forth, signify, or figure out Christ's Death, *1 Cor. xi. 26. For as often as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come.* For what Purpose this is to be done, and these Signs and Tokens of Christ's Death are to be exhibited, from time to time, will come under Consideration presently; and better appear, when we shall have consider'd, what was propos'd to be consider'd in the next Place, *viz.*

II. The Command of Christ for the stated, continu'd Observance of this Holy Ordinance in his Church, *Luke xxii. 19. This do in remembrance of me:* and St. Paul gives it us twice over, with respect both to the *Bread*, and the *Wine*. For the *Corinthians*, by not celebrating this Ordinance in such a manner, as to make it a proper *Memorial* of Christ, had, as it were, lost the true Ordinance of the *Lord's Supper* from amongst them; and might, in a Sense, be said not to eat the *Lord's Supper* at all, as St. Paul suggests to them, *1 Cor. xi. 20.* by which means it came to pass, that (whatever they thought of the Matter) this Command of Christ was not really fulfill'd by them; therefore is the Apostle so particular in inculcating this Command on them. *This do in remembrance of me.* And again, *this do ye, as oft as ye drink it, in remembrance of me.*

The other Command of our Saviour to his Disciples; *take, eat;* and with regard to the Cup; *drink ye all of it:* may be thought to refer to that present Juncture of Time. But this Command, I am now considering, must intend the repeated, stated, continu'd Observance of it in the Church, to the World's End; as is evident,

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dent, at first View, from *St. Paul's Account* of our Saviour's Words on this Occasion; and the Remark, that Apostle himself makes thereupon, in the Verse following, *1 Cor. xi. 25, 26.* as well as from the apparent Practice of the Apostles, and all the first Christians, immediately thereupon. And in that, among the *Instructions* St. Paul receiv'd by immediate Revelation from Christ, concerning the Doctrine, Worship, and Discipline He was to teach and set on foot in the *Gentile Churches*, his peculiar Charge, *this Institution this Rule*, and *Precept* for the celebration of the *Lord's Supper*, was not omitted.

And in this Precept, for the continu'd Observance of this Ordinance, our Blessed Saviour sees good to let us farther into the *Nature and design* of it; *This do in remembrance of me.* *Ἔστω ἡ ἐμὴ ἀνάμνησις*, which rather signifies (as it is in the Margin of our Bibles) *for a Remembrance*; or *for a Memorial of me.* And this Expression, as it stands connected with this Ordinance, or with this Representation of our Saviour's Death, and Sufferings for us, and the Believers Union to, and Interest in him, and in the Covenant of Grace confirm'd, and ratify'd by his Death, must mean a
Memorial

Memorial of all these Things, as well as of the Person of the *Blessed Jesus*.

But it may likewise be enquir'd, to whom, or with respect to whom, as well as of whom, or of what is this a Memorial? And a late learned Writer has shewn, that, at least the principal Design of our Saviour in this Expression is, that this should be done for a Memorial of him, &c. *before God*. i. e. to put God in mind (as it were) of the Death and Sufferings of Christ, and the Covenant He has made with Believers by means of this most acceptable Sacrifice; with reference to the appointed Memorials under the Law, which were to put God in Mind of his People, and his Covenant with them. And the same *Author* has observ'd, that this Expression, *his ἀνάμνησις*, is perpetually us'd by the *Seventy* in this Sense. Thus they render the Hebrew word *זָכַר* in the Titles of the xxxviii. and lxx. Psalms; which our *Translation* renders *to bring to remembrance*: and the Contents of both these Psalms shew, that the Design of them is, to put God in mind of the Psalmist's Troubles, and Afflictions. Besides, he observes, our Saviour seems to have borrowed the Expression from the *Jewish Service*; where it is evidently us'd

in this Sense. See *Levit. xxiv. 7. Numb. x. 9, 10.* and He thinks, with very great Probability, 'That this Consideration, viz. that the Remembrance to be made of Christ in the Lord's Supper chiefly respected God himself, was one great Reason why the *Antient Christians* so often spake of the *Lord's Supper* as a *Sacrifice*; although nothing is more common with them, in their Apologies, than to deny they offered any proper *Sacrifices*. Very pertinent to this Purpose is that Passage of *Chrysostom*, among others; he had been discoursing of the frequent Repetition of the same *Sacrifices* under the Law: and, upon that Occasion, starts this Objection; " And what, do not we also daily offer? (to which he answers) we offer indeed, but we make a *Remembrance of his Death*. (And a little after) he is our *High Priest*, who offered the *Sacrifice*, which cleanseth us. That *Sacrifice* we now offer, which was then offered, and cannot be consumed. This is done *for a Remembrance* of what was then done; for do this, says he, *for a Remembrance* (or *a Memorial*) of *Me*. We do not, as the *High Priest*, offer another *Sacrifice*;

“*fic*; but always the same *Sacrifice*, or
 “*rather, the Remembrance of a Sacrifice.*”
 See *Chrysoft. Hom. xvii. in Heb.*

The great Design of our Saviour, therefore, in this *Injunction* seems to be, that Christians, or Christian Societies should, in their holy Convocations, or solemn Assemblings of themselves together for the joint Worship of God in the Name of Christ, present before God this appointed *Memorial* of that most acceptable *Sacrifice*, which his beloved Son once offered up of himself for them; and by Vertue of which, they hold all their Gospel Priviledges; have their Access to the Great God, as his *Children*; and all their Hopes in him, and from him. For as the *Jews* were ever to draw nigh to God in his more publick, solemn Services, with *Sacrifices* and offerings: and these *Sacrifices* were significative of the then future *Sacrifice* of *Christ the Lamb of God*: So this great *Sacrifice* being actually offered up for all Mankind, to bring us near to God; it is highly proper we should draw nigh to him in his Publick Service, from time to time, with some Sort of *Memorial* or *Representation* of that most worthy *Sacrifice*, by Vertue of

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which we hope to be accepted of God. And what can be a more proper, or becoming Acknowledgment, upon all such Occasions, before God, Angels, and Men, that we make not these Approaches to the Divine Being, as *innocent*, but as *guilty* Creatures; who have deserv'd to die, but have all our Hopes from his Mercy in, and through a crucified Mediator? And as, under the Law, he that brought an Offering or Sacrifice to be offered before the Lord, signified his Part, and Interest in that Sacrifice, by partaking of it; so it seems very requisite we should have something whereby to signify our Part in this great Sacrifice, which has been slain for us, and which our Great High Priest presents for us before God in Heaven, while we are presenting the appointed *Memorials* thereof before him in his Temples here below. For these Purposes, the *Lord's Supper* seems to have been instituted, that we *Christians* might have something to present before God in our solemn publick Worship of him, *for a Memorial of the Sacrifice, and Blood of Christ*: Something to partake of, as a joyful Token, of our Part in this great Sacrifice,

Sacrifice, and of our Hope Acceptance with God through the Merits of it.

Not that the Great God needs to be put in mind of these Things, any more than he needs to be put in mind of our *Wants* by our *Prayers*; which yet it is our Duty and Interest to offer up unto him from time to time. But, as in *these*, though we make no real Alteration in God by our most fervent Requests; yet we exercise a becoming Dependence on him, and acquire such Dispositions and Regards, and such a Temper of Mind towards him, as fits us to receive the Blessings we ask, or stand in need of: So, by our *doing this for a Memorial of Christ before God*, we are in the way of receiving Favour from him; and are led to exercise and improve those Graces, or pious Dispositions, which will qualify us for farther Mercies, and Favours; as well as, in the very Exercise of them, afford us strong Consolation. Nor is it possible, but a frequent, and serious Attendance on this sacred Ordinance must tend very much, and very naturally, to keep up a lively, warm, affecting, thankful *Remembrance of Christ*, and his dying Love upon our *Hearts*; as likewise in the *Church*, and the

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the *World*; which have been the most usual Accounts of the *Remembrance* to be made of *Christ* in this Ordinance; and may be taken into the Account I have given, as occasional, or consequential Intentions of this Solemnity, though (it may be) not the Principal. For when (as God himself anciently supposed concerning the *Jewish* Passover) our Children shall enquire, *What mean ye by this Service?* It must give us an agreeable Opportunity of telling them the wondrous Story of our Saviour, and his Sufferings; and the whole Method of our Salvation by him; and propagating the Knowledge thereof to the latest Posterity.

The Sum of this is:

Our Lord Jesus Christ instituted, and appointed the stated Observance of the *Lord's Supper* in his Church; wherein he requires Christians solemnly to receive, eat, and drink together of consecrated, broken, given, Bread, and Wine, for a *Memorial* before God of the Death, and Sufferings of his Son, Jesus Christ; the Covenant thereby ratified betwixt him, and Believers; and, particularly, the Communicant's Part in the same; as a moving Plea with God for the Benefits, and

and Privileges of that Covenant; and a Ground of Hope, and Confidence to them, that God will certainly deal with them according to the gracious Terms of it.

From this Account of the Institution of the Lord's Supper, I infer,

I. That the Celebration of the *Lord's Supper* is ever a very proper Part, or Concomitant of the publick Worship of Christians, in all their solemn Assemblies, or Gathering of themselves together in the Name of Christ, to offer up their joint Requests, and Adorations to God. It will not be denied, I believe, by any considerate Person, that our Lord, in the Institution, design'd this Ordinance for a Religious Service, to be statedly repeated in his Church, and observ'd by his Followers, and it is the only one he has so particularly enjoyn'd. He has left us more to our Liberty, and the Direction of our own Understandings, and Necessities, as to other Parts of God's Worship; Prayer, Praise, reading the Scriptures, expounding, catechizing, and the like: only observing these general Rules, *that all be done decently, and in order: and that all be done to Edification.* But this Service

Service he has particularly enjoin'd us, directed the Manner of performing it, and, in his Injunction of it, *Do this in Remembrance of me*, signified to us a Design of it, which most admirably, suits with all our more publick, solemn Approaches to the Great God. And it is worthy the serious Consideration of *Christians*, and *Protestants* in particular, whether the present prevailing Practice among us, of observing this Ordinance but once, in five, or ten times of making those more solemn Approaches to him, does not betray too much of the same Humour we justly charge the *Papists* with; of shewing a greater Fondness for our own Inventions, and Usages, or however, for these things, wherein we are left more at Liberty, than for the plain positive Injunctions, and Ordinances of God's Word. For though we have, 'tis true, general Instructions from our Lord and Master, and the Example of the Apostles, and first Christians, for publick *Prayer*, *Praise*, and *Preaching*; and therefore these Things should not be left undone; yet, certainly, much less should this most plain and particularly express Appointment of our Lord; however, when

when it can conveniently be helped. For whatever Reason we have for those other Services, we have all the very same, together with a more express Command of Christ, for *this*: And I cannot but think our other Worship in publick highly defective without it.

The Apostles, and first Christians, evidently appear to have esteem'd *this* the principal Part of their more publick Worship; and seem never to have omitted it. Our Saviour has not, indeed, expressly said how oft we should *do this*, or indeed, *meet together in his Name for the Worship of God*; perhaps, out of Compassion to the harrass'd persecuted State of the first Christian Churches; who could not always have the Opportunities, they would, for assembling themselves together; but as oft as they did meet together for these Purposes, *this Appointment* of Christ was observ'd by them. We have great Reason, at least, to think so; and none, that I know of, to think otherwise. Even the *Corinthians* design'd the Observance of this Ordinance whenever they came together in the Church for Divine Service; though they mis'd of it, through their corrupt, irregular Manner
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of celebrating it, 1 Cor. xi. 18, 20. Where the Expressions strongly intimate that this was ever the chief Business of those Assemblies. *When ye come together in the Church, I hear there be Divisions among you; when ye come together therefore into one Place, it is not to eat the Lord's Supper, i. e.* I will not allow it this Appellation; it does not prove so; though it should be so, and you design it so: The Reason follows, whereby it appears evident, that they did something under that Notion, whenever they came together in the Church. *For in eating every one, &c.* See all that follows in that Chapter.

From what has been said I infer however in the next Place,

2. That the celebrating of the *Lord's Supper* is, and ought ever to be esteem'd a most proper, principal, and essential Part or Circumstance of the publick Service of the *Lord's Day*. This may be argued,

(1.) From what has been just now intimated under the foregoing Inference. That it is a most proper Concomitant of all the publick Worship of Christians; and therefore as the *Lord's Day* is a Day peculiarly set apart by them for the more solemn

solemn Publick Worship of God, it must be a most proper Service, or Part of the Service of *that Day*.

(2.) From the joint, concurrent Designs of *this Day*, and *this Ordinance*: which are our joyful, thankful, religious Remembrance of Christ; and of our Redemption by him, compleated, as it were, on *that Day*, by his Resurrection from the Dead; and our making Use of the Privilege we enjoy by Vertue of his Death, viz. a Liberty of drawing nigh to God in the Assemblies of his People, as to a gracious, propitious, reconcil'd God, and Father in Christ. Now, if the *Lord's Day* be a sacred Festival, to be observ'd in thankful Commemoration of our Redemption, and Reconciliation to God by the Sacrifice of Christ; and to be employ'd in the most solemn Worship of our most gracious God; And the *Lord's Supper* be a sacred Feast upon the Sacrifice of Christ, to commemorate the same before God, and in the Church, and to signify our Part therein, and consequently our Right by the Covenant of Grace to worship God in such a solemn and fiducial Manner; is it not exceeding proper, and reasonable that the *Lord's Day* and the *Lord's*

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Lord's Supper should ever be observ'd together; and *the one* look'd upon as a principal, and most essential Part of *the other*? And let me add,

(3.) The Reasons, and Obligations, which we lie under to observe *this Ordinance every Lord's Day*, in ordinary are, I think, the same, as for our observing *the Lord's Day itself*. To evince this, let us compare them.

The Reasons for our observing the *Lord's day* are: God has anciently signified that He would have one Day in seven set apart for our stated, and more immediate, Service of him. And, under the Gospel Dispensation, the Apostles, and first Christians, who had the Mind of Christ, observ'd *the first day of the Week* as a religious Festival, a Day of assembling themselves together for religious Purposes; and, to distinguish it from all *other Days*, call'd it the *Lord's day*, Rev. i. 10. I was in the Spirit on the *Lord's Day*. * Now have we not the like Reason

* Some of the first Christians indeed observ'd both the *First*, and the *Seventh Day's* of the Week, as Holy or Days of publick Worship, for some time. But (though this does not affect my argument) others of them

son for observing *the Lord's Supper every Lord's Day*? Christ instituted, and appointed it to be done, from time to time, for a Memorial of him, in, and through whom we Christians Worship God, and in whose Name alone we are authoriz'd to gather ourselves together; and is not this an Intimation that this should be done upon all our more solemn Assemblings of ourselves together in his Name? And accordingly, the Apostles, and first Christians, who had the Mind of Christ in this, and every needful Particular, and have exhorted us to be Followers of them as they were of Christ, *1 Cor. xi. 1.* they celebrated this Ordinance, at least, *every Lord's Day* in ordinary, and (which is yet more full to my purpose) esteem'd it a principal Service of *that Day*, as appears from *Acts xx. 7.* and upon the FIRST DAY

OF
 them esteem'd, and term'd this Practice, by way of dislike, *Sabbatizing*, as akin to *Judaizing*, as *Justin Martyr*, *Dial. cum Tryph.* *Tertull. adv. Jud.* and *Ignatius Ep. ad Magnes*: And a greater than these, *St. Paul*, has said, *Col. ii. 16, 17.* *Let no man therefore judge you in Meat, or in Drink, or in respect of a Holy Day, or of the New Moon, or of the Sabbath, which are a Shadow of Things to come, but the Body is of Christ.*

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OF THE WEEK, *when the Disciples came together TO BREAK BREAD, Paul preached unto them.* If the having the *Lord's Supper* on *this Day*, was, at this time, only accidental, it would scarce have been express'd as it is; but rather, *on a certain Day, when the Disciples came together, &c.* and if this had not been esteemed by them the principal Service of that Day, the Design of their meeting together then, would not have been denominated from it; since there were other *Religious Services* perform'd, particularly *Paul's preaching*; which, no doubt, must have been known beforehand (He having been a Week upon the Spot) and would, no doubt, have denominated the Occasion of the Assembly, if it had not been a *Stated ordinary one*; and the *Lord's Supper* the *Principal Business* of it.

But the Inference I make from this Passage in the *Acts* needs no stronger Confirmation than the Continuance of this Practice (of having the *Lord's Supper* every *Lord's Day*) through several Centuries. *Tertullian* speaks of their celebrating this Ordinance three times a Week. On *Wednesdays, Fridays, and Lord's Days*, in his Country. *St. Austin* says, ' in some Places,
' no.

no Day passes in which it is not celebrated; in some Places only on *Saturday* and *Lord's Day* [I suppose this was where they retain'd a regard to the *Jewish Sabbath*] in some Places, *only on the Lord's Day.* Probably, in these last mentioned Places, *that* was the only Day of the Week on which they met for Religious Worship: for Arch-Bishop *Tillotson* has truly observ'd, 'that, for ought appears to the contrary, *the Antients* made it a constant Part of their publick Worship.' However *Lord's Day* was every where the Principal Day for celebrating this Ordinance. And as all Churches then had it administred, whatever they had on other Days (unless unavoidably hinder'd through the Violence of Persecutions or some very urgent Cause indeed) so, *then* every one, that could, endeavour'd to attend it; and there seems to have obtain'd in the Churches a peculiar Care, and Solicitousness that, on *that Day* every one should partake of it. For *Justin Martyr*, who gives a very particular Account of their Lord's Day's Worship, says, on the Day called *Sunday*, all who lived in the City, and in the Country came together (i. e. all who conveniently could) and among other Religious Services,

vices, which He mentions, He tells us, the Bishop *then* administer'd the Lord's Supper; and sent of it by the Deacons to them who were absent. *Victorinus Petavionensis* represents the Lord's Day as the usual Time of their celebrating the Lord's Supper. And *Pliny*, a Heathen, mentions the Christians meeting on a set Day to bind themselves by the Sacrament. And *Minutius Felix* their coming together on the solemn Day to Eat, or Feast. But indeed it is a Matter out of all Dispute, that the Lord's Supper was celebrated every Lord's Day by the Primitive Church in all their Assemblies, for several Centuries. And I cannot but be surpriz'd to find the most learned, judicious Divines, of more Countries than one, most readily acknowledging this; and not only so, but some of them also, the Obligations on us to the like Practice; and yet no Attempts made by any to return thereto.

The Reader will observe, that all the Use I make of this Account of the Practice of the *Antients*, is to confirm the Evidence arising from the forecited Text in the Acts; that this was really the Practice of the Apostles and very first Christians. For it is upon their Practice my Argument depends. And

I appeal to the *Reader's* own sober Reason, and Judgment; whose Practice is most likely to be a corrupt Departure from that of the Apostles; the Practice of the *Ancients*, who succeeded them, in celebrating the Lord's Supper every Lord's Day: or ours in doing it but once in five, ten, twenty, or fifty Lord's Days.

Now if we have the Positive Command of Christ for doing this for a Memorial of him: an Intimation for our doing it steadily, and frequently too; 1 Cor. xi. 25. and likewise the Practice of the Apostles, those who were Eye, and Ear-Witnesses of his instituting this Ordinance, who had most particular immediate Instructions from him for all Practices, which were requisite to be established, and set on foot in his Church; If we have their Example for celebrating this Ordinance, in ordinary, every Lord's Day; and this Practice of theirs plainly signify'd to us in their Writings, and follow'd by the same universal Practice of the Churches which succeeded, for several Generations: What greater Authority have we, or need we, or what stronger Obligations are we under to observe even the Lord's Day itself?

sw. read. M. in the Reader we should I

I might likewise take notice, that our Blessed Saviour gave Commandment to the Churches by *St. Paul*, 1 Cor. xi. 25. that they should do this *as oft as they did it*, in Remembrance of him. Which Direction, though the Apostle there applies it to the *Corinthians* yet was given him, no doubt, for *all the Churches in general*; Now this Direction being given to *St. Paul* after the Custom was settled in all the Churches, which were then gathered, *of celebrating the Lord's Supper*, in ordinary, *every Lord's Day, if not oftner*; It seems, at least tacitly, to approve and confirm *their so frequent* Observation of this Ordinance, at the same time that it directs ever to do it in a right Manner, so as to answer the Ends of it.

The Reason why I mention this as the *Ordinary* Practice of the Apostles, and Primitive Christians, and represent it as our Duty *in Ordinary* to have the Lord's Supper observ'd every Lord's Day, is, because sometimes they might be prevented, or we (both particular Persons and whole Societies) may be prevented, not only from having this Ordinance administred, but also from the Publick Observance of the Lord's Day itself, in the Manner we should

should otherwise think ourselves oblig'd to do it; but this is no Reason why we should *ordinarily* omit either the one, or the other, when there are none of those justifiable Impediments to prevent it.

All the Nations in the World have from the most antient Time had their *Sacrifices*. How they came into that Practice is not material to enquire; but 'tis certain, nothing sits more easy on the humane Mind, than the Apprehension of some *Alonement* for the Faults of which it is conscious. That *Sacrifice* which Christ once offer'd of himself for the Sins of the World (of which all the others were no more than Images, or Figures) has given perfect Ease to the human Mind; and if it was not owing to a persuasion of the Merit of this, we have Reason to think we should at this Day have had *Altars reeking with Gore, or smoaking with Incense*. For without some Propitiation for the Offences committed, Men would not have been easy under the Apprehension of the Divine Vengeance, or happy in the Prospect of a future Immortality. It is not therefore among the least Advantages we have from our Religion, *that it has banish'd from our Assemblies all these cruel and bloody Rites*. And nothing less

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can be expected from us, or give us more Consolation, than that we should have a *Feast upon that Sacrifice* every Time we meet together to worship God Almighty. The *Jews* had, every seventh Day, an extraordinary Oblation, and all that is insisted on is the *Christian Commemoration of that*.

I am not insensible of the extream Difficulty of getting any corrupt Practices rectify'd, when Custom has once established them: yet cannot omit on this Occasion laying this Matter before the *Reader*; and inviting those who shall think this small *Traſt* worth their Perusal, seriously to consider of it. And what more can a single Person do towards rectifying such an Abuse, till others shall see Reason to come into the same Design? Nor shall the Unlikelihood of Success in the Cause of *Truth*, and *Primitive Christianity*, discourage me from attacking another sad Instance of the present prevailing Neglect of the *Lord's Supper*, among us, viz. the *Smallness of the Numbers* of those Professors of Christianity, who ever frequent this Holy Ordinance when it is administer'd. Which shall be the Work of the next chapter.

CHAP.

C H A P. III.

The 16th and 17th Verses of the Tenth Chapter of the first Epistle to the Corinthians consider'd, with a View farther to illustrate the Design, and Intention of this Holy Ordinance of the Lord's Supper; and to shew who ought to be Partakers of it.

I Cor. x. 16, 17.

The Cup of Blessing, which we bless; is it not the Communion of the Blood of Christ? the Bread, which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread, and one Body, for we are all Partakers of that one Bread.

THE Apostle is in this Place dissuading the *Corinthian Christians* from a Communication with *Idolaters* in their publick Feasts upon the Idol Sacrifices, as will plainly appear upon a Perusal of the Chapter. He had been shewing them, in the foregoing Part of the Chapter, from the Example of the *Antient Israelites*, who fell under the

fore Displeasure of God for their provoking Sins against him, notwithstanding their outward Profession of their Interest in him, and Adherence to him; that *their* [the *Corinthian* Christians] Profession of Christianity, and Attendance on the Christian Institutions, would not secure them from the Wrath of a Jealous God, if they provok'd him by an inconsistent Behaviour. Here at the 16th Verse he proceeds to shew them, that their Partaking of the Idol Sacrifices in the Idol Temples was inconsistent with their Profession of Christianity, and with the Pledges and sacred Rites by which they signify'd that Profession, and their Adherence thereunto; particularly, their Partaking of the Lord's Table, or Supper. For this he appeals to their own sober Reason, or perhaps, (as Mr. *Locke* conjectures) to their *boasted Wisdom, and Judgment*, ver. 15. I speak as to Wise Men, Judge ye what I say. And his Argument, which reaches to the 22d Verse, seems to stand thus, q. d.

The Cup of Blessing which we bless in the Lord's Supper is a Sign of our Communion or common Interest in the Blood of Christ, the Blood of the Covenant; and consequently, in that Covenant: (for the Questio
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on or appeal, *Is it not*, &c. evidently implies a strong and undeniable assertion of a thing they could not but know, and acknowledge) *the Bread which we break*, and partake of constantly in our Christian Assemblies at the Lord's Supper, is a publick Token of our Interest in the Body of Christ sacrificed upon the Cross ; and our being Members of his Body the Church ; of our being Christians, those who worship the true God in and through the only Mediator Christ Jesus, or in the way wherein He now requires to be worshiped. *For we being many are one Bread, and one Body ; for we are all Partakers of that one Bread*, i. e. How many soever we Christians are in Number, however scatter'd on the Face of the Earth ; we are one, united, incorporated, distinct Society ; separated from all the Idolatrous, or Unbelieving World ; and closely united to Christ, and to one another, as Members of his Body, and Fellow Members one to another : and this is signify'd from time to time, in that we are all constant Partakers of this one Bread administer'd in the Lord's Supper. So under the *Mosaick* Dispensation (see the following verses) those who eat of the Sacrifices, thereby signify'd

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themselves to be Partakers of the Altar. So we all of us by partaking of this Representation of the Great Christian Sacrifice, or of this Feast upon the Christian Sacrifice, signify our belonging to that Altar, of which the *Jewish* one was but a Shadow : we signify our being of the Number of those, who, as God's peculiar Covenant People, have a Gospel Right and Liberty to draw nigh to God, and worship him as a gracious, propitious God, and Father in Christ ; in short, of the Number of the true God's true accepted Worshipers. But now, how can your publick partaking of the Idol Sacrifices in the Idol Temples from time to time be at all becoming or consistent with the foremention'd Profession you make of being Christians ? For though, I agree with you, that the Idol is nothing, a mere senseless, harmless Stock, or Stone ; and that what is offer'd in Sacrifice to Idols too, is nothing ; nothing more or in itself, better, or worse than it was before ; the very same innocent, wholesome Food : yet you should consider, that what the *Gentiles* sacrifice, they sacrifice, not properly to those Stocks and Stones, but really to *Devils*, or *Demons*, under those Images : and your publick partaking with them in these

these Idolatrous Rites, is a Signification of your belonging to their Society ; of your owning, and being in League, or Communion with *Devils* ; and which ever of these Professions be sincere, or whether either of them, yet how can they consist with one another ? They are as opposite as *Light*, and *Darkness* : and I would not that ye, who profess to have fellowship with the only living and true God, with the Father, and with his Son Jesus Christ, should have Fellowship, or profess Fellowship with Devils : No, *ye cannot drink the Cup of the Lord, and the Cup of Devils, ye cannot be Partakers of the Lord's Table, and the Table of Devils* ; this is Spiritual Adultery ; and you provoke your Lord and Husband to jealousy by it ; and *are we stronger than He*, that we should dare to do so ?

The Apostle's Reasoning here is evidently founded on these Principles : that *Christianity* was directly opposite, and contradictory to *Idolatry*, and Fellowship with the true God, and his Son Jesus Christ, inconsistent with Fellowship with Devils. That Partaking of the Lord's Supper, was a Signification, or proper Declaration of our Christianity ; a Profession of Fellowship with Christ, and his Church :

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and Partaking of the *Heathen* Idolatrous Sacrifices, was a Signification, or Profession of Idolatry, or Fellowship with the Demons, which the *Heathen* Worshiped. That the *Idolatrous Heathens* thus esteemed a Person's joyning with them in their Idolatrous Rites, is plain, in that this was what they requir'd of those they suspected to have embrac'd Christianity, or were desirous to gain over from the *Christian Religion* to *Paganism*. And that St. Paul thus esteem'd Christians partaking of the Lord's Supper, appears from this whole Passage, especially the 16th and 17th verses; in the former of which, he as good as positively asserts, that the *Cup of Blessing*, which Christians bless, the *Bread*, which they break in the Lord's Supper, is the *Communion* of the Body, and Blood of Christ; the common Medium or Token of their common Interest therein. And in the 17th verse he positively affirms, that all Christians, to a Man, were Partakers of this Ordinance; yea, and I think, his Expression must necessarily imploy that they were *stated, constant* Partakers thereof. For their having been *once*, or *formerly* Partakers of this Ordinance, and consequently Professors of Christianity, might
not

not have been inconsistent with their *present* Profession of Idolatry, and partaking of the idolatrous Rites; any more than their having *once*, or *formerly* been Partakers of these, and professing Idolatry, was inconsistent with their *present* Profession of the Christian Religion; when they had seen Reason to exchange the one for the other: but the Inconsistency is in their professing, or signifying their Attachment to both these inconsistent, contradictory things at the same time.

There do I think therefore arise evidently from this Passage these two Consequences.

I. That a stated, continu'd partaking of the Lord's Supper, is a principal, essential Part, or Token of a Christian's Profession of his Christianity, and of his Perseverance therein. By Baptism we are at first publickly initiated into the Christian Profession, Society, or Church; as Persons, and their Families were antiently initiated into the *Jewish* Religion, according to God's Appointment, by the Rite of Circumcision; and the *Heathen* had their peculiar Rites, or Forms of initiating into their several Idolatries. Some take the Childrens passing through the Fire to *Moloch*,

lock, to be of this Nature. But it has been no uncommon thing for Persons, after such Initiation into any of those Professions, to forsake, and go over from them to some other, or to profess'd Atheism, and No-Religion ; or, by contradicting, and breaking the Rules of the Society, to be cast out, and excluded the Communion, and Privileges of it. And many, who once were initiated into the Christian Religion, have fallen away, and, either excluded themselves, or been excluded that Society, and its peculiar Privileges.

Those therefore, who persevere, should have something whereby stately to signify, before God and Men, their Perseverance in the Christian Profession, and Fellowship : and to this Purpose the Lord's Supper seems to have been instituted, and made use of by the Apostles, and first Christians ; both from the Passage under Consideration, and from the Account in the *Acts of the Apostles*, Chap. ii. ver. 42. where it is recorded of the first Converts to Christianity, after the Account of their Initiation by Baptism, *that they continu'd stedfastly in the Apostles Doctrine, and Fellowship ; and in Breaking of Bread, and in Prayers.* Yea, our Blessed Saviour himself

himself says, *John vi. 56. He that eateth my Flesh, and drinketh my Blood, μένει, REMAINETH, or ABIDETH in me, and I in him;* the same Word which he makes use of, *Chap. xv. 10. If ye keep my Commandments, ye shall ABIDE in my love, even as I have kept my Father's Commandments, and ABIDE in his Love :* and the *Vulgate* a very antient Version, as also several antient and good MS. of the *Greek Testament* have the same Comparison here in this 6th Chapter immediately after this 56th Verse, *As the Father in me, [i. e. abideth in me] and I in the Father, &c.*

It is disputed, I confess, whether our Saviour have really any Reference in this Passage to the Lord's Supper. *The Antients*, it is acknowledg'd by all, generally understood him so. The chief Objection I have met with against this Interpretation of theirs is, *It supposes our Saviour to talk to a Multitude of Captious Jews, concerning an Ordinance, not yet instituted, of which it was impossible for them to have, as yet, the least Notion, He having himself never yet spoken of it, [that we any where find] for the Silence of Scripture is no certain Proof he had not.* Now this Objection is with me of no force : (1.) Because it appears more than

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than probable from, *ver.* 52. that they really had no Notion of what He meant. (2.) Because other Instances may be brought to prove, it was no uncommon thing with our Saviour, even before Multitudes of Captious *Jews*, to speak by way of Anticipation, of things which were not as yet; and by which there was little or no Likelihood that many of his Hearers, if any of them, should understand what He meant; nor does it appear that any of them did at the Time of his speaking of them. Much to this purpose is his Discourse to the Captious *Jews* about his *destroying this Temple, and in three Days raising it up again*; which they misunderstood of their *Temple*, or Place of Worship; nor did, even his Disciples, understand any better till after his Resurrection; when they call'd to mind what he had said; *and believed the Scriptures, and the Word which Jesus had said*, John ii. 18—22. And this was (like the Passage in Dispute) in Answer to the *Jews* requiring a Sign of him, *John.* vi. 30. so was that, *Matth.* xii. 39, 40. *An evil and adulterous Generation seeketh after a Sign; but there shall no Sign be given to it, but the Sign of the Prophet Jonas; for as Jonas was three Days and three Nights*
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in the Whale's Belly; so shall the Son of Man be three Days, and three Nights in the Heart of the Earth. Thus our Saviour speaks darkly to Captious Jews, concerning the Gift of the Holy Ghost, *John vii. 38, 39. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water.* St. John observes, *but this spake He of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorify'd;* intimating, that none of them then understood his Meaning; much less, the Unbelieving Jews. So that perhaps the *Antients* were not so wrong in their Interpretation of our Saviour's Words, in this 6th of *John*, as some very learned *Moderns* suppose. But because their Interpretation of this Passage has such great Opponents among Modern Writers; I shall endeavour, in some Measure, to support it by a more particular Consideration of the whole Passage, which may not be any impertinent Digression in this Place: especially, since I have, and may again in this Treatise refer to some Part or other of it, as relating to the *Lord's Supper*.

Our Saviour having mention'd the Meat which endureth unto everlasting Life, in
Opposition

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Opposition to that which perisheth, and recommended the former to those Persons who follow'd him only for Lucre of the latter, (see *John* vi. 27. together with the whole preceding Part of the Chapter) exhorts them *to believe in him, as one sent of God*, ver. 29. They ask him, ver. 30. *What Sign shewest thou (or instituteest thou wonders) that we may see, and believe*: they seem to mean something, which might be a constant Sign to them, like the *daily Manna*, *Moses* gave their Fathers from Heaven; which was a standing Testimony of *his Mission*: for they had seen *our Saviour* work *one Miracle*, at least, but the Day before: and could scarce intend here such another *single Miracle*. Upon this our Saviour takes Occasion to represent himself to them as the *true Bread from Heaven*, and far excelling that, which *Moses* gave; for whereas, that *Antient Manna* only preserved Life, for a little while; *this true Bread* gives *Eternal Life* to the World: ver. 32, 33. It is true, our Saviour seems himself to explain their *Eating this true Bread*, by their *coming to him*, and *believing on him*, ver. 35, 47. which may be thought to favour the interpreting *this Bread* of Christ's *Doctrine* only,
nor

nor do I deny that it was usual among the *Jewish* Rabbins to represent a Prophet's *Doctrine* by *Bread*; and the *receiving* by *eating* of it. I am inclin'd to believe too, that these *Jews*, for that very Reason, readily understood our Saviour, at first, as intending their *Reception*, or *Belief* of the *Doctrine* He preach'd, by *eating this Bread*: and therefore they don't, as yet, appear alarm'd at such a Proposal; but only except against his Pretence of *coming down from Heaven*, ver. 38. 41, 42. compared; to which when our Saviour has replied what He thought fit; He comes again to speak farther of himself, as *the Bread of Life*, even the *Bread, which gives Eterna' Life*, and says, in so many Words, ver. 51. *The Bread, that I will give, is my FLESH; which I will give for the Life of the World.* (Observe, He speaks of something future, *I will give*, and, at once, pins down his meaning, by *Bread*, to his *Flesh*.) While they understood him of his *Doctrine*, the Metaphor gave them no Disturbance; but *this* confounds them again; ver. 52. *How can this Man give us his FLESH to eat?* Our Saviour does not gratify them with a direct, and plain Answer to this their Question; any
more

more than to their foregoing one. He knew, very well, the Insincerity, and mere Captiousness of their *Queries*: and that they would not believe in him, if He should make himself never so intelligible to them. It was not for *their Sakes*, He said so much as He did of this Matter, though He took Occasion to treat of it from their Discourse: but *for the Sake of his Disciples*, who, though, in all Probability, *they* too, did not *now*, thoroughly understand him; yet, He knew they would do so, when the Event should have explain'd his Meaning; and the Spirit, who was to bring this, and all his Sayings to their Minds, should teach them the true Meaning of them, and then, these, and many such Expressions, occasionally dropt, from time to time, would effectually convince them, that He had, all along, a perfect, consistent View of what should come to pass, through the Council and Determination of God, concerning him; and of his own Design, in concurrence therewith. He seems evidently to intend here, by *giving his Flesh for the Life of the World*, his giving his Body to be crucified for a Sacrifice of Atonement for the Sin (which is the Death) of the World; that, *whosoever believes in him should not perish,*

perish, through the killing Influence of Sin, Rom. viii. 1. *but have everlasting Life*, therefore says He, ver. 53. *except ye eat the Flesh of the Son of Man*, i. e. have part in his Sacrifice; (which us'd to be signify'd by eating of the Flesh of the Sacrifices) *and drink his Blood*,) which was more than the *Jews* were allow'd to do in any of their Sacrifices) *ye have no Life in you*. The *Blood* was the *Life*; and they might not, under the Law, eat the *Life* with the *Flesh*: see Deut. xii. 23, 27. *but Life and Immortality* (the Purchase of Christ's Blood) *being brought to light by the Gospel*; *Christians* partake, not only of the *Flesh*, but also of the *Blood* of their Sacrifice. The *Jews* were only sprinkled with the Blood, to sanctify them for appearing before God in his Worship: *Christians* are, not only thus sprinkled, or washed in Christ's Blood for this Purpose in *Baptism*, but also partake, or drink of it, in the *Lord's Supper*, as a Pledge of eternal Life. Therefore says our Saviour, *except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: who so eateth my Flesh, and drinketh my Blood, hath eternal Life; and I will raise him up at the last Day*. Well might He say, in the next Verse, *my Flesh is Meat indeed; and*

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and my Blood is Drink indeed. I am persuaded too, that when our Saviour speaks before, of a Persons coming to him, and believing on him, ver. 35, 47. He means what answer'd at that Time to their future, fiducial Reliance on, and Participation in this Life-giving Sacrifice, when He should have offered it up to God. And that He, so oft in this Chapter, expresses it by *eating his Flesh*; and *drinking his Blood*; not only with Reference to the antient Way of Partaking of Sacrifices; but also, and chiefly, with Reference to the stated *Feast* upon this great *Sacrifice*, which He design'd to institute in his Church, viz. the *Lord's Supper*; and therefore He adds, ver. 56. *He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him*, i. e. He that constantly feedeth upon this Feast upon my Sacrifice, signifies his continued Interest in, and Union with me; by means whereof the Principle of eternal Life is cherish'd, and maintained in him.

By a Person's *Baptism*, is signify'd that He has been receiv'd into Christ's visible Church; was once at least, a Member of it; a Professor of the Christian Religion. By his *Partaking of the Lord's Supper*, is signify'd

signify'd his Continuance; or however, his present, actual Claim, Freedom, or Membership of that Family; and Title to the Privileges of it: whether He was brought up in it, from his Infancy till now; or whether He has been admitted into it out of any other Family, or Body of Men, as *Judaism*, *Paganism*, *Barbarism*; or whether He is happily return'd to it again, after having, with the Prodigal Son, forsaken it, and joyn'd himself to Strangers; or been turn'd, and shut out of it for Leprosy, and Unworthiness. In this Ordinance, He signifies his present Union to God by Christ; to Christ by Faith; and to all Christians by one, and the same common Relation to Christ, and by the great Bond of Charity.

Christ has appointed the whole Body of his Disciples to do this for a Memorial of him, from time to time, how then can they be said to own, and profess themselves his Disciples, and Members of this Body, who refuse to joyn with his obedient Disciples in fulfilling this Command; and signifying, in the way He has appointed them, before God, Angels, and Men their Union with this Body, and with Christ the Head of it; and their Interest
in

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in both the Parts of his most worthy Sacrifice? do not they tacitly renounce their very *Baptism*? were that now to be done, would they not have equal Reason, nay, would they not in fact forbear, refuse, or neglect that too? If *this Bread*, and *this Cup* really be (as the Apostle in these Verses asserts they are) *the Communion of the Body, and Blood*, or, as it is called, *John vi. the Flesh and Blood of Christ*; what Communion have they in Christ's Body, and Blood, who partake not of *this Bread*, and *Cup*? or, if *all Christians* (as he asserts) are *Partakers of this one Bread*, by what Token can they plead themselves Christians, *who are not Partakers of it*? *Baptism* is, perhaps, a Token of their having been *once* solemnly initiated into the Christian Church; but it is no Token of their being *now* of it; whereas, this should be *still* signify'd by them; and, particularly, when they make use of the peculiar Privilege of Christians, drawing nigh to God, among his Children, as to a Father. Is not this a sort of venturing into the Presence of the Great God in their own Righteousness, and Merits; when they will not signify, in his appointed way, their Interest in, and Reliance on the acceptable *sacrifice*, which *Christ* has offered of himself

self to God for us, *for a sweet smelling odour?*
Eph. v. 2.

From hence, as well as from the express Words of the Apostle, we have been considering, I think it will follow, in the next Place,

II. That *all*, who would be esteemed regular *Christians*, either by God, or Man; would confess Christ, and their Part in him, in the way, in which He has appointed them to signify the same; should, if it be possible, *be constant Partakers of this Holy Ordinance.* For,

(1.) They were so in the Apostles Days; the first, and purest Days of the Church; *for we are ALL Partakers* (says He) *of that one Bread,* ver. 17. He certainly must mean, *all Christians*, *all* who were received into the Christian Church; and not excluded that Communion for any scandalous Offences. As He speaks in the Beginning of the Chapter of *all* the Antient *Israelites*, who were then the peculiar Covenant People of God, seperated from the Idolatrous World; *they were ALL Baptized into Moses in the Cloud,* &c. *did ALL eat the same Spiritual Meat; and ALL Drink the same Spiritual Drink;* so here, his Argument requires that he speak as universally
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of *all* the present *Israel*, or peculiar, Covenant People of God, of *all Christians*, *all*, who belong to the visible Church of Christ. They *all* signify this, from time to time, before God, and Men, by their *Partaking of that one Bread*, which is broken in the *Lord's Supper*.

It was a Thing unknown, in the Apostles Time, and long after, in the Churches, that a Person should profess himself a Christian, and yet not be a stated Partaker of this Holy Ordinance; those only excepted, who were regularly shut out, and debarred the Communion of the Church for scandalous Sin; and who might be thought to make some Sort of Profession still, whilst they did not absolutely renounce Christianity; but were desirous and impatient to be restor'd again to the Community, and Ordinances of it; however, till such Time, were not look'd upon as *Christians*, by the Church, but (according to our Saviour's Direction, *Mat. xviii. 17.*) as *Heathens* and *Publicans*. The learned Author of an *Essay on the Christian Name* has truly observ'd, ' That we may
' as well [and upon the same Foot] deny
' the *Christian Name* to any Person, as the
' *Christian Communion*.' And may not a
Person

Person himself, as well deny, disown, or reject the *Name of Christian*; as refuse to be a *Partaker of this one Bread*, which the Apostle here makes the Common Mark, or Badge of our Christianity? Or, if any Persons professing Christianity, are afraid of being unworthy Partakers, and Profaners of this Holy Ordinance; why are they not, at least, equally afraid of being unworthy Partakers, and Profaners of the *Name of Christian*, and of their Pretensions to Christianity? I beseech such Persons to consider, whether is really more sacred, and of greater Moment not to be prophane'd, or unworthily partaken of, *the Lord's Supper*, or *Christ himself*, and the *Believer's Relation to Christ*, which sanctifies the *Lord's Supper*, by being signify'd and represented in it.

Nor is our present Departure from the Primitive, Apostolick Custom, in this respect, an indifferent Thing, or of small Damage to the Church, and Interest of Christ, and Christianity; that it should be suffered to go on, rather than alarm, and disturb People in a way they have been long accustomed to: For in the next Place,

(2.) For any of the Professors of Christianity, those I mean, who in other respects are such, and who would pass, and do, as Matters now stand, pass for such among Men, for any, and especially for many of those to neglect, and voluntarily abstain from this Ordinance, tends to overturn, and invalidate the *Antient Discipline*, Christ appointed in his Church; and render the Exercise of it, impracticable; or (which is all one) of little, or no Force, and Efficacy. For as *Communion* with the Church in the *Lord's Supper*, was, originally, the principal, and most distinguishing Token of any Persons visible *Churchmembership*, or *Union* with the *Church*: so it was the principal Thing *scandalous Persons* were excluded from. Indeed, they were not suffer'd to joyn with the Church in their *Prayers*; or however, their more solemn ones, in which they address'd themselves to God as *a Father*: this was justly esteem'd a Privilege none, who were out of the visible Church, had a Right to. And these their solemn publick *Prayers* being ever joyn'd with the *Lord's Supper*, as an Appendage of it, they who were turn'd out, or kept away from the one, were so also, of course, from the other. And these unhappy Persons,

sons, who were thus excluded from the Communion, and peculiar Privileges of Christians, thus distinguish'd, and degraded for their scandalous Offences, generally laid it very much to Heart; and were exceedingly ashamed, and grieved for their Loss; and hereby, many times, brought to a right Sense of their Faults; and became true Penitents: or however, made such ample, and probable Profession of Repentance, and godly Sorrow, before they could be readmitted, as tended very much to the *Credit*, and *Glory* of the *Community*, or *Christian Church*; which hereby shew'd itself to be of a purer Constitution, than to endure any such apparent, and known Corruption, or Leaven within itself. I shall not stand to expatiate upon the Praises of this antient, well exercis'd *Discipline*, and shew how much it did tend, and might still tend to the Reputation, and true Glory of the Church of Christ; to the bringing scandalous Professors to repent, and reform; and the keeping the rest of the Members untainted by their Practices, and Example. All this will be readily granted me by most sober Persons: as also, that it were very desirable, such a strict, and regular *Church Discipline* were again reviv'd,

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and

and exercis'd in all the Churches. But alas! when shall it once be? or how, indeed, is it possible, as things stand, at present, with us; and are like to stand, God knows how long, upon more Accounts than one? but suppose, there were no other Impediment, or that notwithstanding other Impediments, we might, in some measure, revive this ancient long neglected *Discipline*; yet, to what purpose would it be, while there remains so wretched, and so general an Indifferency to the Lord's Supper among us, as at present?

Here is a scandalous Professor, for instance, or that goes at least for a Professor of Christianity: shall we exclude him entirely from our Assemblies, even from hearing the Scriptures, and Sermons? This (though perhaps there may be Precedents for it, yet) seems to be too much; and more than we have sufficient Warrant for; this would be banishing him from those Things, which are free even to *Jews, Heathens, and Infidels*, through the extensive Grace of the Gospel. Shall we however exclude the *scandalous Person* from joyning with us in our Prayers? This is indeed agreeable to the *ancient Discipline*: but, I think, scarce practicable in our present Method of ordering

ordering Divine Worship ; without forcing him away, withal, from hearing the Scriptures, and Sermons. But what if we should indulge him in an Attendance on our Prayers, or some of them ? there is the sacred Ordinance of the Lord's Supper, with the solemn Prayers which usually attend it, to exclude him from. Right : But what if he never comes there, or desires to do so ; which twenty to one is the Case, or, suppose he does, what will this signify, or where will the Hardship, or Disgrace of it appear ; when it is a prevailing Custom for *Thousands*, that are better, it may be, than he, many such, as live in good Repute, and pass, among us, for tolerable Christians, voluntarily to absent themselves from this our *Communion* ; and that, many of them, so long as they live ?

When those, who pretend to be Christians, and cannot be charg'd with any of those Crimes which might justly occasion their Excommunication, live in Repute for Sobriety, and Vertue, and might make worthy Members of our Community, will not come into full Communion with us, but keep without, in a manner, as much as we can oblige the worst of Men to do ; they countenance, and shelter

such *scandalous Sinners*, and their *vile Practices* from that just Scandal, and distinguishing Disgrace, which would otherwise light on them from a faithful Exercise of the Antient Christian *Discipline*: and render *Communion with the Church of Christ*, particularly in this distinguishing Ordinance, of very little Account, either with those who are, or those who are not fit to be admitted to it: so that what used to be highly, and most deservedly esteem'd, and the Loss of greatly regreted, is now become, in most Men's Esteem, a *Sort of indifferent thing*. They, who are not Partakers of this one Bread, *the Lord's Supper*, are more numerous, and generally reckon'd as good Christians, in a manner, as those who are. And we have scarce *Communicants* enough, in many Places, to keep one another in Countenance.

Thus is the *Primitive Discipline*, Christ appointed in his Church (if it had nothing else to obstruct it) disarm'd of its antient Force, and Efficacy; and must unavoidably be so, unless we arm it, as some would fain do, with Weapons of quite another Nature; which God forbid: or return to the *Primitive Way*, of all *Professors*, or *Pretenders to Christianity*, making Conscience

of being stated, constant Partakers of this one Bread of the Lord's Supper.

(3.) This Ordinance of the *Lord's Supper* is a most strictly, particularly enjoyn'd *mean of Grace* in the Christian Church; and, consequently, what *Christians* have the greatest Reason to expect God's Blessing upon, to their Edification, Sanctification, and Consolation; and therefore should *all* gladly, and thankfully improve *all Opportunities* of attending; and *none* neglect, who may, or when they may, be admitted to it. And those, who have the least Grace (as we commonly term it) or the least Degree of Christian Virtue, and Goodness, are far from having the least Reason, on that Account to attend this Ordinance; but the more.

Our Blessed Saviour, nodoubt, design'd, and approves of the edifying, and sanctifying of his Body, the *Church*; and every Member thereof, by *all* proper Means; as Preaching, Admonition, Prayer, Singing, Reading the Scriptures, Catechizing, and the like; though He does not particularly mention every such Mean in his Word: but He has particularly appointed *this Ordinance*. And that it was design'd for, what we call, *a mean of Grace*, ap-

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pears, (1.) In that all the Institutions of Religion, even those which may seem, at first View, to be aimed purely at the Honour, and Glory of God, as Prayer, and Praise, are yet likewise, at the same time, intended for our Edification: See 1 Cor. xiv. 26. and, (2.) By the same Rule, whereby we discover the final Causes of natural Things, or of any of the Providential Appointments, and Proceedings of the infinitely Wise God, viz. their peculiar Aptness for, and Success in producing such Effects, and answering such Intentions; that they cannot be suppos'd any way more so, supposing they had been directly contriv'd, and ordain'd with this View. Now the *Lord's Supper*, duly, and rightly attended on, is a most excellent, efficacious Mean of producing, exciting, and improving several Christian Graces, and Virtues. It must be a considerable Mean of obtaining the *Holy Spirit* of God, the Author, and Cultivator of every good Gift; when, by attending it, we strongly plead, before God, our being his *Covenant People*, and consequently, our Title to the Promises of his Spirit. And beside this, to have *Christ crucify'd*, and *given for us*, evidently set forth before us in this Ordinance;

Ordinance; how naturally must it excite godly Sorrow for, and holy Resolutions against Sin; Faith, and Trust in God; Love to God, and Christ, and Fellow Christians, and all Mankind; Heavenly-mindedness; Humility; Patience, and Resignedness to the Will of God; in short, every Christian Grace, and Virtue? And, farther to evince not only the Aptness, but also the real Efficacy of this Divine Institution, to excite, and promote these and the like Christian Graces, I might, I doubt not, safely appeal to the *happy Experience of Thousands of Christians.*

Now, as this is so *apt, and efficacious* a Mean of Grace; and a Mean of Grace so expressly, and particularly *enjoyn'd* by him, who is ever ready to attend his *own Appointments with a peculiar Blessing*; how can any Christian possibly excuse himself in the wilful Neglect of this Ordinance? What are we Christians for, but *for the Sake of enjoying the best Means of Grace, and Sanctification, that ever were in the World?* And shall we, after all, deny ourselves, and of our own Accord, abstain from the *very best of these?*

And those Persons, who may be ready to think it a Pollution of so holy an Ordinance,

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nance, for any to be admitted, or come to it, and partake of it, who are not really, and truly, and certainly sanctify'd, in the strict Sense of that Term, seem not to be of our Saviour's Opinion: when the *Jews* objected against him, *his eating with Publicans and Sinners*, and He answered them, *the whole need not a Physician but they that are sick; I come not to call the Righteous, but Sinners to Repentance*, Luke v. 30. I grant, this was not the Lord's Supper: nor am I supposing, that our Saviour, though he vouchsafed *to eat with, and instruct Publicans, and Sinners*, would have authoriz'd his Apostles, or Ministers, to *have administer'd the Lord's Supper to them*, unless they had actually embraced the Christian Religion, and been baptiz'd into it: but, where this is the Case, I can never think our Wise, and kind Lord withholds any of his Ordinances, and appointed Means of Grace; or has authoriz'd the greater Proficients in his School to monopolize them, to the Prejudice of those, who have more need of them; or that he has reserv'd this excellent Means of Grace, of Sanctification, and Comfort, in particular, for the Use of those only, who have, in some good measure, attain'd
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the End, without being beholden to it.

The eating, and drinking the Lord's Supper *unworthily*, mention'd by the Apostle in the xith Chapter of the first Epistle to the *Corinthians*, evidently respects *the Manner* of their eating, and drinking, not *the Unworthiness of the Persons* communicating. Not a tittle is there mention'd of that, however it has come to be generally understood so. If we go to that, we are all sufficiently polluted with Sin, even with Sins of Infirmary, to render us *unworthy* of a Part in any of God's gracious Ordinances; and much more, in *Christ*, and *God* himself. But if God is graciously pleas'd to overlook this, and afford us Favours, and Means of Grace, of which we are utterly unworthy, no doubt, he designs them for those, *who have most need of them* (tho' they may be thought something more unworthy) as well as for *those who have least*.

As for the regularly *Excommunicated*, the Case is different, they are excluded on another Foot, *viz.* by way of Punishment for the ill Returns, and Misimprovements of such excellent Means of Grace, *John xv. 2.* And as an Act of necessary Self-preservation in the Community, from which they are cut off; to prevent any bad Influence,

from their scandalous Example, upon the rest of the Members; and to keep themselves, and the Christian Religion clear of countenancing such open, undeniable Acts of Impiety. And it ought to be to the excommunicated Person, the most grievous Part of this his Punishment, *that he is, and that justly for his Sin, excluded from the very Means of Sanctification, and Salvation; and from this, of the Lord's Supper, in particular.*

For these, and such like Reasons, it seems clear to me, *that all Persons, who profess, or would be esteemed, either by God, or Man, regular Professors of the Christian Religion, should be frequent, constant Partakers of the Lord's Supper, if they may be admitted to it; and ought readily, to be admitted to it, unless guilty of such scandalous Practices, as will justify a regular Excommunication from the Church of Christ, and its peculiar Privileges.*

Now if this, and the foregoing Chapter (thus far) give the Reader a true, *Scripture Account of the Lord's Supper, the Times when, and Persons by whom it ought stately to be celebrated, then the Christian Church is generally fallen into a sad Neglect of it; both on Account of the small Proportion*

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tion of its Professors, who ever attend the Lord's Supper; and *the Seldomness* of their celebrating it, who do at all make Conscience thereof.

Let us search a little into the Bottom, and Rise of these Corruptions; and we shall find they both owe their Rise to a superstitious, erroneous Notion of, and Veneration for this Ordinance, far above all others; which early sprung up in the Church, and in Time, grew to a most monstrous Size; and still, more or less, cleaves to the Minds of the Generality of Christians.

For about three, or four Hundred Years after Christ, not only the pious Practice of *having the Lord's Supper celebrated every Lord's Day*, continu'd; but likewise that of *all Christians*, who were not excommunicated, *constantly partaking thereof*. But about that Time, some of the Preachers began, in their Discourses (some of which are handed down to us) to magnify the Lord's Supper very much (out of a pious Design I make no doubt, and therefore) the Way took (in all Probability) both among Preachers, and Hearers. The Consequence was very natural, People were insensibly led, by degrees, to put too great a Difference betwixt this, and other Ordinances,

nances, or Parts of God's solemn Worship; which soon became the Occasion of many Christians growing cautious, and fearful of partaking of the Lord's Supper. For we find *St. Chrysostom* complaining of some of his Flock, whom he observed to go away at the Administration of this Ordinance, though they had attended the rest of the Worship, or not to communicate in it, though they staid the Administration. And he severely reproves them for it; but not striking at, and removing (very probably not so soon discovering) the true Cause, the Mischief increas'd prodigiously, notwithstanding his Reproofs; and some Persons, who perhaps by reason of such Reproofs, durst not, or would not be seen to turn their Backs on the Ordinance, or abstain from receiving, found Means to convey the Elements away without swallowing of them; as should seem by the *Council of Toledo's* being forced to make a Decree, in the Fifth Century, to this Purpose; *That if any Person did not swallow the Eucharist, when he had received it of the Priest, he should be excommunicated as a sacrilegious Person.* But this did not at all conduce to remove People's awful superstitious Notion of this Ordinance.

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That still grew greater and greater ; till it put them upon a most wrong Interpretation of several Passages of Scripture ; as particularly, the taking our Saviour's Words, in the Institution, *This is my Body, this is my Blood*, in a literal Sense, against all Sense, and Reason. And from hence arose the goodly Doctrine of *Transubstantiation* ; which has been so warmly espoused by the *Papists*. This gave Rise to the severest Senses possible being put on those Expressions of St. Paul, 1 Cor. xi. *of being guilty of the Body, and Blood of the Lord: of eating, and drinking unworthily, and of eating, and drinking Judgment* (which no wonder was then understood of *eternal Judgment, or Damnation*) *to themselves*, and the like. And no wonder the Doctrine of Transubstantiation, together with these Sort of Interpretations of such Passages of Scripture, increas'd that superstitious Veneration for this Ordinance, from whence they were themselves deriv'd.

One remarkably ridiculous Fancy, which spawn'd from this Superstition, and made no little to do in the Church, was an Apprehension, *least any of the consecrated Wine* (the very Blood of Christ as it was thought) *should remain on the Lips, or Beards*

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*Beards of the Lay Communicants, and there
four, and be propban'd: which fancied In-
convenience after several silly Expedients
to prevent it, ended in a wicked, and
audacious one; the taking away the Cup in-
tirely from the Laity. Which was formally
done by a Decree of the famous Council of
Constance.*

The Priesthood (by this Time most in-
tolerably corrupt) found their Account in
the Peoples Superstition; and among o-
ther Things, in their superstitious Vene-
ration for the Eucharist. They knew how
to derive from hence so much the greater
Veneration to themselves, and their Office;
which impower'd them, as they pretended,
to make God (as He at first made all
things) with a few Words speaking. They
would not allow it lawful for the *Laity* to
touch the consecrated Bread, with their
Hands; but must put it themselves into
their Mouths. In short, ' one Part of the
' Lord's Supper (as a late Author has ob-
' serv'd) was taken away intirely from the
' *Laity*; and the other made so awful,
' that no wonder Persons became back-
' ward to partake of it; and especially,
' when *Auricular Confession*, and *Priestly*
' *Absolution* thereupon, was made necessary
' to

‘ to Communion.’ The Generality of the common People thought it sufficient for them to worship the Host (as it is call’d among the *Papists*) at a Distance, as it was carried in Procession, without making any nearer Approaches.

We *Protestants* have indeed rejected the Doctrine of Transubstantiation; and therewith, the Adoration of the Elements; and restor’d the *Cup* to the *Laity*: but still retain too superstitious a Veneration for this Ordinance. For when our Awe, or Reverence keeps us away from any of God’s Ordinances, which He has instituted for our Benefit, and Comfort, instead of putting us upon a due, and serious Attendance on them, it certainly becomes *Superstition*. And especially, when it leads us to abate of that Reverence, and Veneration, we ought to have for others of God’s Ordinances, or other Parts of his solemn Worship; which, I am afraid, is really the present Case. So that this our *excessive Veneration* for this Ordinance of the Lord’s Supper, above all others, is really an *Errour*, and *Corruption*, in the Church; and, by Experience, productive of very ill Consequences; though it be upon some Accounts so plausible, as to have got very
early

early Admittance into the Church; and, for the same Reason, seems to have escaped the Observation of our first *Reformers*. The Grand Adversary, the *Devil*, can upon Occasion, turn himself into an *Angel of Light*; and sometimes, by that Means, do Mischiefe he was not otherwise capable of doing; and make a Handle even of the pious Intentions, and Dispositions, as well as the Passions, and Weaknesses of Good People, before they are aware, to weaken, and prejudice the true Interest of Religion. And surely, his Hand must have been in this Affair. It favours of his Subtilty; who, when he can no longer set up his *Altars* against God's *Altar*, betakes himself to every Artifice, to undermine it; of which, this may go for his *Master-piece*: first, *to get us to make over all our Awe and Reverence for all God's Ordinances, or Parts of his Worship, to one of them*: and then, by that Means, *steal THAT away from among us*.

One thing, beside Custom, which contributes to our retaining this Superstition, with Regard to the Lord's Supper, is our retaining the mistaken Interpretations of those Expressions of *St. Paul*, before mentioned, in the *xith* Chapter of the first Epistle

Epistle to the *Corinthians*. And, till these are removed, there is no Prospect of our returning to the true, *Primitive Practice*; as to the *Frequency*, and *Universality* of Christians being Partakers of this one Bread. From whence the *Reader* will easily perceive, not only the View of the foregoing Chapters of this Treatise, but also of the next, in endeavouring to clear these Expressions, and that whole Passage of *St. Paul* from popular Mistakes.





C H A P. IV.

An Explanation of the latter Part of the eleventh Chapter of the first Epistle to the Corinthians, from the 17th verse to the End: with a View to discover, and rectify some mistaken Opinions concerning the Lord's Supper; and concerning the worthy, and unworthy receiving of it, &c. which have arisen from, or at least are supported by a Misunderstanding of this Passage.

Now, in this, that I declare unto you, I praise you not; that you come together, not for the better, but for the worse, &c.

FOR the better understanding of this Passage, let it be observ'd; that, since St. Paul left Corinth, one, or more false Teachers had come amongst them; who

who being *Jews*, and fond of their antient *Jewish Customs*, had introduc'd some of them into this Church; hereby undermin- ing *St. Paul*, and the pure Doctrine, and Worship, he had left among them; and raising a *Faction* against him. *St. Paul* plainly glances at this several times in this Epistle, particularly, in the Third Chapter. It is, perhaps, partly with Reference to these false Teachers, that he exhorts them, in the first Verse of this Chapter, *Be ye Followers of me, as I also am of Christ*. And the Majority of the *Corinthians* seem to have stuck to the Apostle's Instructions, in most things; though in some again, we find, they had more generally departed from them.

- Wherein they were observant of his Instructions, he gives them just Commendation. See the 2d Verse of this Chapter, *Now I praise you, Brethren, that you remember me in all things*, (i. e. all those things, perhaps, of which they had wrote to him, professing their regard to his Instructions; for he seems, in the Beginning of this Chapter, and many Places in this Epistle, to refer to an Epistle he had receiv'd from the *Corinthians*. See Chap. vii.) *and keep the Ordinances, as I deliver'd them to you.*
But

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But then, *ver. 17.* he suggests one thing, wherein he understood, they had departed from the Instructions, he deliver'd to them; and with regard to which, he (as it were) retracts his Commendations of them. *Now in this, that I declare unto you, I praise you not, viz: that ye come together, not for the better, but for the worse, i. e.* when they came together to celebrate the Lord's Supper; as is plain from all that follows in the Chapter.

Two Reasons may be given, why St. Paul calls it only *coming together* here, without mentioning the *End* of their so assembling. (1.) The eating the Lord's Supper was so constant, and principal a Part of their publick Worship, when they came together; there was no Occasion to mention it. The very mention of *their assembling together* supposeth it. And, (2.) There was something so disorderly in their Way of eating the Lord's Supper; foreign from the Institution, and Design of it; and the Rule he had given them concerning it; that he seems unwilling to let it pass under that Notion, *ver. 20.* How this coming together of theirs was *not for the better, but for the worse*, is plain from *ver. 30.* It was manag'd so ill,

ill, as to draw down God's Judgments on them.

Having thus blam'd them for this in general, he descends to Particulars, v. 18. *For first of all, when ye come together in the Church, I hear there be Divisions among you.* Though they came together into one Place, ver. 20. yet there was not that Unity, there should have been; they fell into Parties. How they came to do so, will be consider'd anon. This Account of these unbecoming *Divisions*, he seems the more inclin'd to believe, because, he knew, it was agreeable to the Wisdom of God to permit some such *Factions* among them, for their Trial: that it might appear, perhaps, who would love one another, notwithstanding some little Differences; and who would stick to the true Rule of the Gospel, notwithstanding any Innovations: Or, however, return to it when put in mind of their Error. *I hear that there be Divisions among you, and I partly believe it; for there must be also Heresies (or Sects, as it is in the Margin) among you, that they which are approved, may be made manifest among you,* ver. 19. It follows, ver. 20. *When ye come together, therefore, into one Place,*
this

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this is not [for it is not] *to eat the Lord's Supper*, i. e. Though you assemble together in the Church, and there eat, and drink, what you call the *Lord's Supper*, yet it is not the *Lord's Supper*: because it is not done according to Christ's Appointment; nor so, as to answer the End of that Ordinance. For he proceeds, *ver. 21.* to mention a gross Irregularity, which quite perverted the Nature of the Action. *For in eating, every one taketh before other his own Supper*; or every one *takes before his own Supper*, to eat it there, in the Church, before the *Lord's Supper*: *and one is hungry, and another is drunken*, i. e. they brought their own Supper into the Assembly, which they eat there before the *Lord's Supper*. And they whose Suppers were first ready, as Mr. *Lock* says, fell to, without staying for others [who it may be were of the poorer sort] or letting them partake with them. The richer had great Plenty, and surfeited themselves, in a manner, with Dainties, while the poorer Sort had little or nothing to bring, and were hungry, and ashamed, as the Apostle suggests in the next Verse. *What, have ye not Houses to eat, and to drink in; or despise ye the Church of God,*

God, and shame them that have not, i. e. those, who have not, it may be, either Houses to feast in, or Provisions to feast on? And therefore, if you will make Feasts, and publick Entertainments, you should let them partake with you: but rather make these Entertainments at your own Houses; and not in your solemn Assemblies for religious Worship. For these should be *Holy Convocations*, but you turn them into mere *Revels*.

• There seem to be three things, (as
• Mr. *Lock* has judiciously observ'd upon
• the Place) highly culpable, and which
• the Apostle more especially blames the
• *Corinthians* for, in this Affair.

• (1.) That they eat their *common Food*
• in the Assembly, which ought to have
• been eaten at home, in their Houses.
• See *ver. 22, 34.*

• (2.) That, though they eat in the
• common meeting Place, yet they eat
• separately, every one [or every Family
• perhaps] eating their own Supper apart;
• so that the Plenty, and even Excess of
• some, sham'd the Want, and Penury
• of others, *ver. 22.* Hereby also, the
• Divisions among them were kept up [if
• not created] *ver. 18.* they being, as so
• many

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‘ many seperated and divided Societies ;
 ‘ not as one united Body of Christians,
 ‘ commemorating their common Head ;
 ‘ as they should have been, in celebrating
 ‘ *the Lord’s Supper*, Ch. x. 16, 17.

‘ (3.) That they mix’d the *Lord’s Sup-*
 ‘ *per* with their *own*; whereby it came to
 ‘ pass, that that Distinction, or Discrimi-
 ‘ nation was not made, that should
 ‘ have been betwixt it, and their *common*
 ‘ *Food*, ver. 29.

This odd Custom seems most likely to
 have been introduc’d into this Church by
 the *Judaizers*, St. Paul appears so solicitous
 to guard the *Corinthians* against, in this
 Epistle. *They* were for mixing as much
Judaism, as they could, in all their Religi-
 ous Services : and seem to have taken this
 Manner of celebrating the Lord’s Supper,
 from the antient, *Jewish Passover Supper*;
 perhaps, pretending for their Authority,
 the Example of our Saviour himself, who
 instituted *his own Supper* immediately upon
 having eaten the *Passover Supper* with his
 Disciples; though they should have re-
 member’d, He only gave Commandment
 to them for the future Observance of the
 latter. But how easily do bad Customs
 find Admittance into the Church, as well
 as

as into the private Practice of Men? where-
as, it is the hardest thing in the World, to
revive good ones, when they have been
laid aside, or drop'd. Though our Lord
only borrow'd the two Elements of *Bread*
and *Wine* from the Jewish *Paschal Supper*,
when He instituted his *own Supper*; yet
they were for having something, that might
imitate the rest of that Supper: so each
Person, or Family brought Provisions, as
they could afford, to the Assembly, for
their own Suppers. And by reason there
was such Disparity both in the Quantity,
and Quality, probably, of what was
brought; and they did not joyn all to-
gether for a common Feast; but (perhaps
the more to make it resemble the Passover
Supper) eat, each Family their own Pro-
visions apart; hence ensu'd that Disorder,
the Apostle complain'd of. One was hun-
gry, and grudg'd at the others Plenty, a-
sham'd of their own poor, scanty Com-
mons. Others eat, and drank to the full,
perhaps to Excess; despising, instead of
relieving, their poorer Brethren. Some
began before others, and some had done
before others: some, it may be, were
eating, what they call'd, the *Lord's Sup-*
per, before others had done their *own Sup-*

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per. Or, in short, both these Suppers might, by this Means, be so confounded with one another; that few among them distinguish'd betwixt them; or perhaps, had any farther Regard in either, than to satisfy Hunger, and Thirst; or keep up a Custom.

But what saith the Apostle to this upon his Rehearsal of it to them? See, *ver.* 22. *What shall I say to you; shall I praise you?* (says he) shall I, in this Matter commend you, as I did in some others? no, in this I praise you not. For you have not remember'd me, *q. d.* in this; nor kept the Ordinance, as I deliver'd it to you. For, I am sure, I neither receiv'd of the Lord, neither deliver'd I unto you any such Thing as this: but, on the contrary, *ver.* 23, 24, 25, *I have receiv'd of the Lord that which also I delivered unto you; that the Lord Jesus, the same Night in which he was betray'd, took Bread: and when He had given Thanks, He brake it; and said, Take, eat, this is my Body, which is broken for you: this do for a Memorial of me. After the same manner, also, He took the Cup, when He had supped, saying, This Cup is the New Covenant in my Blood, this do ye, as oft as ye drink it, for a Memorial of me.* Which

Which Account of the *Institution*, has been consider'd already, in the foregoing Chapter. I shall only consider, at present, the Use he makes of it here, *viz.* to convince the *Corinthians* of the Irregularity of their manner of celebrating the Lord's Supper, which, as they manag'd it, neither agreed to the true *Rule*, nor answered the true *Design* of that *Institution*; *q. d.* this was the Form our Saviour's Institution; and this was the Rule I gave you, however you have come to vary so widely from it; and by this you may see too the End and Design of this Ordinance; that *as oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, till he come.* And when you do not thus *shew the Lord's Death*; you don't really *eat the Lord's Supper*; whatever you pretend. Nay, you eat this Bread, and drink this Cup of the Lord, *unworthily*, in an unworthy Manner, not agreeable to the Solemnity, nor to the Design of it: make a wrong, a mean, and unworthy Use of those things, and that sacred Ordinance, which was design'd for this Purpose, *viz.* to *shew, or signify Christ's Death*: and what must the Consequence of this be? See *ver. 27. Wherefore, whosoever shall eat this Bread, and*

drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord; i. e. (says Mr. Lock) shall be liable to that Punishment (for guilty implies obnoxious to Punishment, Matth. xxvi. 66.) which is due to one, who makes a wrong Use of the sacramental Body and Blood of Christ, in the Lord's Supper. And what that Punishment was, we see ver. 30.

It follows, ver. 28. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup; i. e. let a Man consider, examine, and compare his Manner of partaking of this Ordinance, by this Rule, or Form of Institution, and with the true Design of this Ordinance, to shew Christ's Death; and so, according to these, let him eat of that Bread, and drink of that Cup; so shall he be secure from partaking unworthily, in the Sense, in which St. Paul speaks of unworthy partaking, in this Chapter.

Or the Greek Word, δοκιμάζω, may signify here, to approve, as well as to examine. St. Paul evidently uses the same Word in this sense, in the xvth Chapter of this Epistle, ver. 3. Whomsoever you shall APPROVE by your Letters, them will I send to bring your Liberality unto Jerusalem. And, in

the LORD'S SUPPER. 101

in the same sense, He uses *δοκιμασι*, in this Ch. v. 19, and with regard to this very Affair too, *they which are APPROVED*. And then the Meaning of these Words is thus. But, that you may not fall under this Guilt for the future, let a Man *approve himself* in the manner of his celebrating this Ordinance, *approve himself*, q. d. to that God, who is jealous of his own Institutions, and will not have them vary'd from, at Man's Pleasure: and, *after this right Manner*, let him for the future eat of that Bread, and drink of that Cup.

In which ever of these Senses, we take the Word *δοκιμαζέτω*, 'tis evident, the Apostle in this Verse refers to the *Corinthians* irregular Manner of celebrating the Lord's Supper, and exhorts them to rectify it for the future, by *a more careful Regard, and Conformity to the Original Institution, and to the Original Intention of the Ordinance*. This I think very evident therefore, from the Drift, and Coherence of St. Paul's Discourse, that the *examining or approving a Man's self*, recommended here, has not the least View to the *examining the State of his own Soul*, in the Manner, generally insisted on by Writers on this Subject; in order to know whether he have a right to

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come to the Lord's Table; and as a necessary Preparative to the worthy partaking thereof.

But beside the Misunderstanding these Words, *let a Man examine himself*, in the most extensive Sense they can be rackt unto, without ever considering how the Sense of them is really limited, and determined by the Circumstances of the Case, the Apostle is considering; beside this, I say, Mr. *Lock* has very justly observ'd, that there is an Ambiguity in our Translation, through the different Acceptations of the Particle *So*: and he observest too, that most, if not all, Persons who read it in the *English* only, without particularly consulting the *Original*, fix upon the wrong Sense: for instance, *Let a Man examine himself, and so let him eat, &c.* they think, implys the same as this: *Let a Man examine himself first, and then having so done, and no otherwise, let him eat, &c.* but the Greek Word, *καὶ*, never has this Sense; nor signifies *then*, but *so*, i. e. *thus*, or *according to this*; which must refer to what goes before. Therefore to make the true Sense of the *Original* clear, and distinct; it may be paraphras'd thus: ' Let a Man examine, ' or approve himself *in his manner of celebrating*

‘ *brating this Ordinance*, by the true Rule
 ‘ thereof, *the first Divine Institution*, and
 ‘ *Intention of it*; which I have just set be-
 ‘ fore you: and which may very easily,
 ‘ and quickly be done; the Words of In-
 ‘ stitution being very plain, and short.
 ‘ And *thus*, or *according to this first Insti-*
 ‘ *tution*, and the true *Nature*, and *Design*
 ‘ of the Ordinance, which appear in the
 ‘ Institution, *so* let him eat this Bread,
 ‘ and drink this Cup; and not in that ir-
 ‘ regular Manner he has been us’d to do
 ‘ it.’ This is most exactly to the Apostle’s
 Purpose in this Place: a most proper, and
 the only sure, way to rectify Abuses in this
 Matter; and settle, and secure the right
 Manner of celebrating this sacred Ordinance
 for ever. And (if we apply this Direction
 to ourselves) ’tis really a Rule for our ge-
 neral, external Manner, or Management
 of the Ordinance; rather than (as it has
 been most commonly esteem’d) for our
 Preparation of our Hearts for it.

It is, I most solemnly profess, far from
 my Design, or Desire, to depretiate, or
 discountenance the Christian Duty of *Self-*
examination, (as I hope to make appear
 before I conclude this little Treatise :) I look
 upon it as a most useful, needful Work; and

think it should be perform'd much oftner than the Lord's Supper is, at present, celebrated among us; and as strictly as you will. Nor do I esteem it an improper Work, or unfit Mean of preparing a Person for this, or any other Ordinance. 'Tis what might be of peculiar Service, and Advantage, either before, or after; or both before, and after any solemn Act of Religious Worship. I only plead, there is not the least just Foundation in this Text to esteem it peculiarly requisite to the worthy Attendance on the Lord's Supper; nor for the Practice of many very conscientious Persons, who dare not improve an Opportunity, when it offers, of coming to the *Lord's Table*, unless they have (at that Time particularly) examin'd themselves in the Manner which is generally prescrib'd. Whereas, I confess, I cannot in all the *New Testament*, or Reason of things, find any other Preparation necessary to the worthy Attendance upon this, than what is equally necessary to the becoming, compos'd, and worthy Attendance on any other Part of God's appointed Worship. And can't but think it great Pity that our Preparations for the solemn Services of the Great God, should be so unequally divided;

divided; so much to one, and little, or none at all, to all the rest.

The Apostle, having shewn the *Corinthians* their Abuse of this Holy Ordinance, through their confus'd Manner of celebrating it; and directed them how to rectify it; in order to quicken them to a speedy, and thorough Reformation in this Particular, suggests the Consequences of this unworthy Manner of eating the Lord's Supper. See *ver. 29, 30. For he that eateth; and drinketh unworthily; eateth, and drinketh* JUDGMENT (it should have been rendered as in the margin) *to himself; not discerning,* (or rather not discriminating) *the Lord's Body.* And, to prove this by Instances too plain to be deny'd, adds, in the next Verse, *For this cause many are weak, and sickly among you; and many sleep.* The latter Part of the 29th verse, is an Explanation of the first Part thereof; and would, perhaps, make the Sense more plain in the *English*, if it was placed immediately after it. And then the middle Clause of the 29th verse and the following 30th verse which is an Explanation of that, would lie together; thus: 'For he that eateth and drinketh
'unworthily, not discriminating, or discerning the Lord's Body, or the con-
secrated

‘ sacred Bread, and Wine, in this Ordinance, which represents the Lord’s Body, and which the Apostle stiles so here, and in the 27th *verse*, in Conformity to the Language of our Saviour in the Institution; not putting that Difference, he ought, betwixt these sacred Elements, or this sacred Supper, which represents the Lord’s Body; and common Bread, and Wine, or a common Meal, which has no such Signification, or Relation to Christ:’ this must be the Meaning of *μὴ διακρίναν το σῶμα τοῦ κυρίου*; or, as our Translation renders it, *not discerning the Lord’s Body*. And this is St. Paul’s own Explanation of their *eating, and drinking unworthily*. This counfounding of these things, *sacred and common* things together, was the very Abuse they had been guilty of (as appears by the foregoing Account) and constituted the Unworthiness, the Apostle is speaking of, in their manner of eating this Bread, and drinking this Cup. But to go on: ‘He that thus eateth and drinketh unworthily, eateth and drinketh Judgment, or Punishment to himself,’ *i. e.* He provokes God to punish him. And with what Kinds of Judgments, or Punishments, the Apostle specifies

cifies in the next Verse; that the *Corinthians* might understand the true Cause of that present sickly, dying Time among them. *For this Cause many are weak, and sickly among you; and many sleep.**

Damnation, the Term us'd here by our Translators, is generally understood to mean *eternal Damnation* in the other World, (as has been observ'd by that most truly judicious, and laborious Interpreter of these Epistles, whom I have made so much use of in this Chapter) but that *Kelpas Judgment*, must of Necessity here signify Punishment of quite a different Nature,

* I submit it to the Consideration of our learned Critics whether the *Damnation*, or as it is in our Margin, the *Judgment*, justly inflicted upon these Persons might not be as much the Natural Consequence of their own Management as the extraordinary Effect of Divine Vengeance. It appears they were guilty of great Excesses at the Celebration of this Ordinance. Some of them, we are told in express Terms, were drunken: and when they observ'd it so frequently, 'tis not to be admired, if for this very Cause, as it is express'd, *ver. 30. many among them were weak and sickly, and many died.* Upon which Account it was very much to his Purpose to advise them as he does, *ver. 34.* that they should first satisfy their Natural Hunger at home, that they might not come together unto this Judgment.

is exceeding evident, even to a careful *English Reader*;

(1.) From the very next Verse; where the Apostle explains himself; particularizes the Punishments, and thereby shews them to be *Temporal Judgments*. And shall we pretend to understand St. Paul's Meaning better than he did himself? This is also more evident, if possible,

(2.) From the 32d Verse, where the Apostle asserts that the Design of those *Judgments* or *Chastisements* (as he here terms them) was, *that they might not be condemned hereafter with the World*; i.e. the unbelieving World. Now St. Paul can never be supposed to say, or intend any such thing in this 32d Verse: 'That when they were damned eternally, they were chastened of the Lord, that they might not be damn'd eternally with the unbelieving World.' Which yet he must be suppos'd to say here, if this be really his Meaning in the 29th Verse.

Some worthy Men have argued as if this dreadful Word *Damnation* was set here, like a flaming Sword, to guard this sacred Ordinance from the profane Approaches of ungodly Wretches. But there is far from being any Reason to think it was

was ever set here at all by God's Direction, much less for any such Purpose; and that for these plain Reasons, which I will subjoin for the Satisfaction of those, who can suppose any such thing.

(1.) Because there is really nothing in the *Original* (which is more immediately, and truly the Word of God, than any *Translation* made by fallible, though ever so wise and good Men) there is nothing, I say, in the *Original*, in this Place, that imports *eternal Damnation*; nor would the Word, in that Sense, comport with what the Apostle immediately adds. And no Person in his Senses can imagine, that this was an Oversight, which needed to be sordily mended several Hundred Years after.

(2.) We see in fact, that where this awful Word keeps away one such wicked Person; it keeps away forty serious, fearful Christians, who have a most just, Gospel Right, as well as the greatest Need, upon some Accounts, to come to this comfortable Ordinance. Whereas, if this had been any Means of God's appointing for the forementioned Purpose, it could never have so wretchedly miss'd of its End.

Nay,

(3)

(3.) It seems not any way suited to such an End; and therefore not so design'd by the Allwise God. For *Unbelievers*, and the *impenitently Wicked* are, of all Men, the least apt to be influenc'd, or deter'd by Threats of *eternal Damnation*: They would not, else, go on daily in a Course of Life against which *eternal Damnation* is unquestionably denounc'd in many Places of Scripture. If to this it be objected, Why then are such Threats used by God allwise in this last Instance, viz. to deter wicked Men from their wicked Practices; since by Experience they appear so ineffectual to this Purpose? I answer, They are far from being ineffectual to this Purpose, to those *happy Persons*, who, by these, together with other Means, are brought to Repentance, and Reformation of Life. And as for the *obstinately impenitent*, in Spight of these Terrours of the Lord; they seem to have been really, and chiefly design'd by Infinite Wisdom to another End, which they will as effectually answer, viz. to leave them the more inexcusable, and his Justice the more conspicuous hereafter, in their Damnation.

(4.) There really needs not this Restraint to keep away unworthy Persons from

from the Lord's Table; since supposing their Inclinations, or Curiosity, or any other Cause should induce them to come there, yet the *Discipline* Christ has appointed in his Church, will, I doubt not, effectually keep away all, whom God ever design'd should be kept away, from this Holy Ordinance: namely, profess'd Unbelievers, and the openly scandalous, and impenitent. I grant it with Sorrow, that the *antient Church Discipline* has been, long since, lost out of the Church; and what succeeded in the Room thereof, is never like to answer the Purpose abovementioned. And the best that is pretended to by any among us, under the Notion of *Discipline*, is confessed by themselves to fall very short of that, which was first appointed, and exercis'd in the *Primitive Church*. But what then? can we imagine that God has provided a *Succedaneum* for his Churches wilful Neglect, or Alteration of this, or any of his most excellent *Institutions*? No: It behoves them better to look after what their Head, and Lord, has intrusted with them.

We need not therefore scruple to exchange this Word *Damnation*, in this Place, for a Word, which more nearly expresseth

eth the Sense of the Apostle, though of a more mild Signification. ‘ *He that eateth, and drinketh unworthily, not discriminating, or differencing, in the solemn Manner of partaking of it, this sacred Representation of the Lord’s Body, from an ordinary Meal; eateth, and drinketh Judgment to himself; and for this very Cause it is, that so many are weak and sickly among you; and that so many have dy’d of late.*’

The Apostle in the next Verse, (*ver. 31.*) assures the *Corinthians*, that a Reformation in this Matter, would be the best Way to put a Stop to these Judgments of God, and prevent them for the future. But our Translation renders the Sense of it, at least, very obscure. For the Greek Word, *διεκρινομεν*, which they translate *Judge*, in the former part of the Verse, seldom, if ever, has that Signification, much less here; where the Sense, and coherence of *St. Paul’s* Discourse so much more easily admits the true and common Signification of the Word. It is the same Word, which in the 29th Verse they render *discern*, and which truly signifies (as was there observ’d) *to discriminate, make a Difference, or Distinction.* And no doubt has the very same Sense

Sense here, and refers to the very same Thing. And then, the true Meaning of this Verse will be to this Purpose: 'For if we would *discriminate*, or rightly difference *ourselves*, in our Way of celebrating this Ordinance, from our ordinary Way of eating, and drinking for the Refreshment of Nature, *we should not be judged*; we should escape those Judgments, or Punishments, which have been inflicted on many on this Account.' See the preceding Verse. This Verse the Apostle inserts, to encourage those to a Reformation of this Abuse, who had not, as yet, fallen under these Judgments of God for it.

The 32d, or following Verse seems to be added by him, for the Support, and Encouragement of those, who were already afflicted with *Sickness*, and *Weakness* on this Account; that they might not despond under their Punishment: but repent, and resolve to remove the Cause, by returning to a more right, and proper Method of celebrating the Lord's Supper. *But when we are judged, we are chastened of the Lord, that we should not be condemned with the World.* Which is too plain, after what has been said, to need any farther

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ther Explanation. So indeed, is what follows in this Chapter ; where the Apostle closeth what he had been saying on this Head of *the Lord's Supper*, by pressing them to rectify the Abuses complained of. *Wherefore, my Brethren, when ye come together to eat, tarry one for another, i. e.* that you may eat the Lord's Supper all together, in one Company, as Partakers all in common of the Lord's Table without Division, or Distinction : and not, as they were said to do before, *ver.* 18, 21. *And if any Man hunger,* [and so may be under a Temptation of eating greedily, and disorderly, as if he was at a common Meal ; and unbecoming such a solemn one as this, instituted for such a different and distinct Use] *let him eat at home ; that ye come not together, eis Kēiua unto Judgment,* it is in the Original, not *κατάκριμα*, *Condemnation*, according to our Translation. *And the rest* (concludes the Apostle) *will I set in order when I come.*

Upon the Whole, I observe,

1. That there is not, in all this Passage, the least Mention of, or Reference to, any *personal Unworthiness* in any of these *Corinthians* to partake of this holy Ordinance, which ought to have kept them away

away from it. There is, I confess, an *Unworthiness*, in the best of Christians to partake of this, or any of God's Ordinances, or any of his Mercies: but (through the Grace of God to us in his Son Jesus Christ) not sufficient to exclude us from them, or from any of them. There is likewise an *habitual Unworthiness* which does exclude, even from a Gospel Right to this Ordinance, or any other Privileges of the Christian Church, and that is *Infidelity*, or apparent *Impenitency* in any sinful, scandalous Course. And this Unworthiness, which renders them utterly improper Persons to signify a Part which they have not, nor any Right to, in the Body, or Church of Christ, must, of consequence, equally render them unworthy, and improper to joyn with the Christian Church in Prayer, and Praises, expressly offer'd up to God, under the Notion of a Covenant God, and Father in Christ. And beside these, there is an *accidental Unworthiness*, or Unfitness for this, or any other Part of God's solemn Worship, which will come under Consideration in the next Chapter, and which should be carefully guarded against, or remov'd: but not made an Excuse, or Pretence for abstaining from the Ordinances

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ces of God. But all the *Unworthiness* charged upon the *Corinthians*, and refer'd to throughout this Passage, is evidently an *Unworthiness in their Way and Manner of celebrating this Ordinance*; which it may not be improper to have taken notice of here, because many serious, timorous Christians, not observing what sort of *Unworthiness* is intended in this Passage, are in perpetual Fear (though without any Ground for it) least they are guilty of this *Unworthiness*; as many melancholy Persons are affraid they have been guilty of *the Sin against the Holy Ghost*, because they read of such a Sin, though they little know what it is.

2. That, for Professors of Christianity *thus unworthily to eat the Lord's Supper* (or to confound it with common Meals, and not sufficiently distinguish this Religious Feast, so as by it to shew, or signify the Death of Christ) *thus unworthily to abuse this sacred Ordinance*; and, *not to eat the Lord's Supper at all*, are Crimes, which, in St. Paul's Esteem, stand pretty much upon a Level; and are, in Fact, very much one and the same thing. The former (that of the *Corinthians*) was only a pretending to eat the Lord's Supper; when,

in

in Reality, they made a mere common eating, and drinking of it: and, by that Means, neglected, and never partook of the *true Lord's Supper*; any more than if they had never pretended to it. And the Apostle, having mentioned their Abuse in this Matter, says, *ver. 20. When ye come together therefore into one Place, this is not to eat the Lord's Supper, q. d.* It is neither esteem'd of God as such, nor is it beneficial to yourselves as such; so that you as much, in a manner, displease God, and altogether as much prejudice yourselves, as if you never pretended at all to eat the Lord's Supper. The Loss of their own Edification, and Comfort, seems to be equal, in both Cases: but as to the displeasing of God (though no doubt it is great on both sides) yet, supposing they fell into this unworthy Way of eating, what they called the Lord's Supper, through Inadvertency; not wilfully, and contemptuously, or with some aggravating Circumstance; the Provocation seems to be greater on the Side of those, who intirely neglect this Ordinance; because *the others* shew some Regard to the Authority of him who appointed it, in their attempting any thing under that Notion: whereas *the intire Neglecters* of this Ordinance

Ordinance shew none at all, in this Respect: only some Allowance must again be made for those, who neglect it, not so much out of *Contempt*, as a *superstitious Fear of unworthy receiving*; which, with regard to them, may bring the Matter pretty near to a Level again. And the Faults of both consists, in *their neglecting to inform themselves better in a Matter of considerable Consequence*.

So that, at best, the Crime, and Damage of *neglecting* is as great as that of *unworthy receiving*; even in the Sense, in which the *Corinthians* were guilty of *unworthy Partaking of the Lord's Supper*.

How much then do those Persons mend the Matter, who, for fear of *unworthy receiving* the Lord's Supper, *intirely neglect it*?

But yet, farther to remove this common Obstacle, which keeps away so many Professors of Christianity from the Lord's Table unnecessarily, let me observe,

3. That where this sacred Ordinance is made a solemn, religious Feast, and observ'd according the Direction of our Saviour, in the Institution, as a sacred Ordinance, shewing the Death of our Lord Jesus Christ for us (as I apprehend it generally

rally is in our Assemblies, and every one, who can read, or understand the plain Words of the Institution may judge whether it is or not; there is, not only no Danger, but really no Possibility, of a Person's receiving it unworthily in that Sense, and Manner, which is described, and threatened by the Apostle in this Passage; and which has been turn'd to the needless Terror, many times, of serious Christians; even of such, as are sufficiently guarded against this sort of Unworthiness by a general Precaution, and Regard to the Words of Institution, which are read, and appeal'd to as our Authority, and Rule for what we do; and as nearly as well can be, conform'd to in every Step of our celebrating the Lord's Supper; and by which they are put in mind, even upon the Spot, of the *discriminating Use* they are to make of the Ordinance. And for all other *Unworthiness*, and Imperfection, which a sincere Christian may be chargeable with in this, or any other religious Service, while he endeavours to do his Duty in the best Manner he can, he may safely trust in the Merits, and Mediation of our Great High Priest, and the Mercy of God the Father. And we have not the least just Reason to

scruple one religious Duty, any more than another, upon the Account of these. I observe in the next, and last Place, 4. That, although the *Examination of ourselves*, and that in so strict a manner as is generally directed to by Writers on the Lord's Supper, be a Duty in general; and a very good, and proper Preparative for our Attendance upon God in any of his appointed Services, and this of the Lord's Supper, as well as any other: yet cannot it fairly be inferr'd from any thing the Apostle says in this Passage, *that it is a necessary Preparative for this Ordinance*; so that unless we have Opportunity for, and actually done the one, we ought not to attend the other. This Opinion (as much as it has prevail'd) has arisen purely from a Mistake of the true Design, and Import of the Apostle's Words, in the 28th Verse of this Chapter (as has been taken Notice of by Archbishop Tillotson, and other very learned, and judicious Writers, long ago) and yet it has rob'd many a sincere Christian, of many an advantageous, and comfortable Attendance on the Lord's Supper, notwithstanding Opportunities thereof occur so very seldom. This 28th Verse together with the preceding Account of the Institution,

Institution, and Design of the Lord's Supper, and indeed, the whole Passage, in the true Sense thereof, was most admirably adapted to the true, primary Design of it; to rectify the gross Irregularity, which was crept into the *Corinthian* Church, in their Management of this Part of their publick Service. It is likewise (according to what may rationally be supposed a secondary Intention of it) a most excellent *Rubrick* to direct, and secure from Alteration in the Church, the pure, plain, solemn, *Primitive* Manner of celebrating this Holy Ordinance, through all future Ages: but has really no more to do with the Preparation of our Hearts for this Ordinance, than the 33d Verse; *Wherefore, my Brethren, when ye come together to eat, tarry one for another.*

But that I may not leave the conscientious, *Christian Reader* destitute of a *Scripture Rule* for the right Preparation and Management of his Soul; for the regulating his inward, as well as outward Deportment on this, and every such solemn Occasion; I will beg his leave to propose one, which to me, appears much more suitable and pertinent to this Purpose, Chap. v. 8. *Christ, our Passover, is sacrificed for us;*
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therefore

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therefore let us keep the Feast; not with old Leaven; neither with the Leaven of Malice, and Wickedness; but with the unleavened Bread of Sincerity, and Truth.

There cannot be a better *Rule* prescribed, whereby to prepare ourselves for this, and, indeed, for all our solemn Approaches before the holy, heart-searching God, than this; which directs us to get, and keep our Breasts free from the pernicious *Ferment* of sinful Lusts, and Passions; and replenished with contrary Graces, and Vertues. And this, both in the general Course of our Lives, and also, more particularly, upon such Occasions.

For the better Understanding this excellent Rule therefore, and justifying this Use of it, let us turn to the Place, and consider the Words, as they stand connected with what the Apostle is there discoursing. But this shall be the Subject of another Chapter.

CHAP.

C H A P. V.

A Dissertation on the eighth Verse of the fifth Chapter of the first Epistle to the Corinthians; which is recommended as a proper, Stated Rule, or Direction how best to prepare our selves for, and to attend most becomingly, profitably, and comfortably upon this, and all the other Parts of the solemn, publick Worship of God, which are all awful, and ought to be attended with due Seriousness, and Care.

For Christ, our Passover, is sacrificed for us; therefore let us keep the Feast, not with old Leaven; neither with the Leaven of Malice, and Wickedness; but with the unleavened Bread of Sincerity, and Truth.

THE Apostle Paul is, in this Place, exhorting the *Corinthian* Church to excommunicate an incestuous Person; as appears from all the foregoing Part of the Chapter. It is not material here to en-

quire who, or what, this incestuous Person was, if he was not their *False Teacher* himself, in whom they were so apt to glory, and be puffed up; yet, *ver. 2.* he seems, at least, to have been too much countenanc'd, and supported by him. But be he who he will, the Apostle insists upon their casting him out of their Communion, for this plain Reason, *ver. 6.* *Know ye not, that a little Leaven leaveneth the whole Lump?* i. e. as a very little Leaven, suffer'd to lie in any Part of a Lump of Dough, will spread, and communicate its Ferment through all the Parts thereof, till the whole be leavened: so one such wicked, scandalous Person, or a little such Wickedness, as he hath been guilty of, being suffered among you, will not only give the whole Society a Share in the Guilt, and Disgrace thereof; but will also tend to infect the Community, and make all, or the greater Part like himself. Such is the spreading, infectious Nature of Sin. *Purge out therefore* (says the Apostle, *ver. 7.*) *the Old Leaven,* i. e. Cast this wicked Person, and his wicked Practice, while it remains with him alone, out of your Community. *The old Leaven,* q. d. whose Practice would better become your old *Gentile State*, than that you are now in:

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in: and though indeed, such as is *not* nam'd among the *Gentiles*, ver. 1. yet favours of those Lusts, which were indulg'd among the *Heathen*, and might better be tolerated, or conniv'd at, among a Company of idolatrous *Heathens* than in a Christian Society. Purge out therefore this old Leaven, *that ye may be a new Lump*; i. e. that ye may be, may appear to be, and continue to be what you profess, and ought in Reality to be, *viz.* a new Lump; a reform'd Society, and Generation of Men; who have abandon'd your old Character, and taken upon you to be a new, and holy People. For he adds, *as ye are Unleavened*; q. d. as one, and all of you profess to be, are suppos'd, and ought to be *Unleavened*; as this is your peculiar, distinguishing Character, you ought to maintain it. Upon this last Thought he seems to ground what follows in this 7th, together with the whole 8th Verse; and which may therefore be considered as included in a Parenthesis: after which he returns to the Matter of *Church Discipline* again in the 9th Verse: but having here intimated to them, what was suppos'd, and ought to be their true Character, as Christians, and a Christian Society; *viz.* that

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they should be *unleavened*; He subjoyns a very just, and pertinent Reason for this: (alluding to a Law of the Antient Paslover) *For Christ, our Passover, is sacrificed for us; therefore let us keep the Feast, &c. q.d.*

‘ as the *Jews* had a solemn Festival, appointed by God, for the thankful, joyful Commemoration of their Deliverance out of *Egypt*; and their Salvation from the destroyiug Angel, by the Blood of the *Paschal Lamb*; and were required, in order to their acceptable Observance of this Festival from time to time, to put, and keep, away all manner of Leaven from themselves, and their Houses: so Christ, our Paschal Lamb (of which that of the *Jews* was a Shadow) is sacrificed for us; by his Blood to save us from Sin, and Death, and by his Gospel to bring us out of our idolatrous, *Gentile* State (which was a State of Vassallage to the Devil) to be the peculiar People, Subjects, and Church of God. And we have a Festival, to keep in Commemoration hereof; which it behoves us to celebrate in a proper Manner, that is to say, *Not with old Leaven; neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity, and Truth.*

Before

Before we consider particularly *these Directions* of the Apostle, it will be proper to enquire, *what he intends by keeping the Feast.* And I am far from confining *this Feast*, to the *Lord's Supper*; though I think, he cannot but have some Reference to it. The Greek Word *ἐορτάζωντες*, made use of here, signifies, *to celebrate a sacred Festival, a holy Day, or holy Time*, set apart for religious Thanksgiving, and Rejoycing, on Account of some eminent Mercy, or Deliverance; and takes in the whole Time of such Solemnity, as well as any more essential Parts, or Observances thereof. Thus the *Jewish Festival*, to which the Apostle alludes, was to last a Week; during all which Time, they were to eat no *Leaven*, nor suffer it in their Houses, *Exod. xii. 15, 19.* and I cannot but think the Apostle must intend here by *keeping the Feast*,

1. *The whole Life of a Christian*; which should be all sacred to God, and Religion; even the common, ordinary Undertakings, and Employments of it, should be done in Obedience to the Will, with a View to the Glory, and a Dependance on the Blessing of God, *1 Cor. x. 31.* It should be fill'd up with continual Thankfulness to God for

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Christ; and religious Rejoycing in a Sense of his Grace, and Favour to us, in, and through him, 1 *Theff.* v. 16, 17, 18. And, it is certain too, the whole Life of a Christian should be kept, as free as possible, from the *Leaven* which the Apostle speaks of in this Place. Besides, he seems, *ver.* 7. to speak of this, as their *constant Character* (viz. that they are *unleavened*) at one time, as well as another; and as a Character they should *always* industriously maintain; and therefore, should put away all known, and apparently wicked Persons from among them; not only from their Communion in their publick, solemn Worship, and Attendance on the Lord's Table; but also from their private Tables, and as much as may be, from their common Conversation: See *ver.* 11. lest they should, at any time, be infected, and leavened thereby; and so lose this Character. Therefore, fully to answer the Purport of the Apostle's Argument, we must, I think, extend the *Christian Festival* he speaks of, to the whole Life of a Christian, or to the *intire State, and Duration of the Christian Church*. But yet,

2. As some of the seven Days of the *Jewish Passover*, the first, and last, for Instance;

Instance, were, in a peculiar Manner, distinguish'd from the rest, by the holding a *holy Convocation* on them; and devoting them more intirely to religious Purposes; for which Reason St. *John*, speaking of one of them, calls it *the Great Day of the Feast*, John vii. 37. and it having been the Practice of *Christians*, from the very Time of our Saviour's Resurrection, to observe *the first Day of every Week*, as in a peculiar Manner, a *religious Festival*, whereon to commemorate that great, and joyful Event, which happened on it, and which completed our Deliverance by the Death of Christ; and to have their *holy Convocations*, or their most stated, constant, and solemn Times of assembling themselves together for the publick Worship of God, and celebrating the Lord's Supper; and, by Way of Distinction, gave it the Name of *the Lord's Day*, (as I have had Occasion to observe before :) this may therefore be look'd upon as the *great Christian Festival*, or *the great Day of the Feast*; and under this Notion, may (I think very fairly) be suppos'd to be glanced at by the Apostle, when he speaks here, of *our keeping a Festival, or holy Day*.

For when he is speaking of, and arguing from a *Festival*, in general, it is very ra-

tional to suppose he might, at the same time, have a *special Regard* to the *more special*, or sacred *Parts*, and *Seasons*, as well as *Solemnities* of that general *Festival*: and especially, when (as in this case) it gives additional Force to his Argument. For, if the Reason of our *constant Care* to be free from this *Leaven*, be the Consecration of our *whole Lives* to God, and his Service; certainly *the more special Consecration* of our *Lord's Days* to this, will require a proportionably *stricter*, and *more especial Care* of this Matter, on *these Seasons*; as will appear yet more evident, when we shall consider, what this *Leaven* is, &c.

Yea, and our proper, *every Day's Care* to be fit for our more common *every Day's Intercourse with God*, is highly requisite to our Fitness for the yet *more solemn Work* of our *more solemn Seasons*; and might, with this View, be insisted on. And let me also add,

As the *great Care*, that was requir'd of the *Jews*, to cleanse themselves, and their Houses from all manner of *Leaven* on, or against, *the first great Day* of their *Paschal Festival*; made it so much easier to keep them so, during all the rest of that *holy Season*: so our *great Care* to cleanse, and

fit ourselves, in a peculiar manner, for the solemn Services of the Lord's Day, would be a most excellent Means of keeping ourselves more free from that, which tends to defile us in the Sight of God, *the whole succeeding Part of the Week*; and consequently, through the *Whole of our Lives*; which should (as I observ'd before) be sacred to God, and sanctify'd by our daily Addresses to him, Dependence on him, and Care to please him in all we do. Nor,

3. Can I, by any Means, think, that we are to leave the solemn, Christian Institution, of the *Lord's Supper*, out of the Apostle's Meaning, and View, in this Place; where he evidently speaks of *Christians keeping a Feast upon the Sacrifice of Christ*. The Word ἐορταζουσιν, *let us keep the Feast*, does indeed (as I hinted before) not signify to partake of a Feast, (i. e. a Meal) only, but more generally, to celebrate a Festival, or Time of Feasting, or Rejoycing. But what then? This Festival supposeth, and includeth a Feast in the other Sense; as the Paschal Festival supposed, and included the Passover Supper, and can't well be considered exclusive thereof. Beside τὸ πάσχα ἡμῶν κεῖσθαι, *Christ our Passover*, the preceding Words, cannot signify

nify the Festival in general, but the Paschal Supper, or the Lamb slain, and serv'd up for that Purpose. And accordingly the Word τὸ πάσχα is used, *Matth. xxvi. 17.* and in several other Places. Wherefore the Apostle must here refer to something, under the Christian Dispensation, which answered to the *Passover Supper*? as well as to the *Paschal Festival*. And what can this be, but the *Lord's Supper*, which is a figurative feeding, or feasting upon Christ; eating the Flesh, and drinking the Blood of this Sacrifice. *Christ our Passover* (says the Apostle) the Paschal Lamb, set apart for this Family, of which we are Members, *is sacrificed for us*; after this it immediately follows, *therefore let us keep the Feast, or Festival*. Now this following immediately after the other Expression, must imply not only *the observing a solemn Season*; but also particularly, *the feasting upon this sacrificed Lamb*: q. d. Let us both eat our *Passover Supper*, and celebrate all the rest of our *great Festival* so, and so. And St. Paul had the more Reason to image out the Lord's Supper by the Passover Supper, because they so nearly resembled one another; not only, in that both of them were instituted in Commemoration of signal Deliverances;

Deliverances; but also in that both of them figured out, and pointed at the *same thing*, viz. the Sacrifice of Christ the Lamb of God. That the Lord's Supper points at this, is evident from the very Institution of it. And that the Passover pointed forwards to the same Event, and was typical of it, appears in that St. *John*; mentioning that Circumstance of our Saviour's Crucifixion, *That the Soldiers forbore to break his Legs, notwithstanding they brake those of the Thieves who were crucify'd with him*; takes notice, that *these things were done, that the Scripture should be fulfilled; a Bone of him shall not be broken*, John xix. 36. which was the very Command God had given concerning the *Paschal Lamb*, Exod. xii. 46. And which could not be said to be fulfilled in our Saviour, if it was not typical of him.

It is not likely then, that St. *Paul* could mention *Christ*, the Lamb of God, our *Passover*, or *Paschal Lamb's being sacrificed for us*; and our *keeping a Festival*, which imply'd a Feast, *upon that sacrifice*, under the Christian Dispensation, answering to, or resembling the *Jewish Passover*: and not have in his Mind *the Ordinance of the Lord's Supper*, which was instituted immediately

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mediately upon the abolishing of the other; and as it were, to take up the Design, and supply the Place of it in the Christian Church; so far as that had figured out the Death, and Sacrifice of Christ. Though this in all probability was not all the Apostle had in View, when he wrote this Passage; as has been shewn already.

For as the First Day of the *Jewish* Passover was one of the principal Days of that solemn Festival, and the eating of this Paschal Supper, the principal, most essential Service of that Day, and what gave Name to the whole seven Day's Festival, though it was begun but at the Evening of that first Day, and all over before the Morning: so, though the whole Life of a Christian; and every Week of it be a Festival, or holy Time; yet the Lord's Day, or first Day of every Week, the Day on which Christ rose from the Dead, is the Christian's *Great Day of the Feast*; his most sacred Festival, or Holy Day; and the celebrating of the Lord's Supper, the principal Service of that Day, though but a Part of it. It is the *Feast* of that holy Festival. And, if we may judge of it by the Practice of the Apostles, and Primitive Christians; and their Expressions concerning

concerning it; it is a principal, essential Part of the publick Service of that Day, as has been shewn before, from *Acts* xx. 7. so that, perhaps, we can scarce be said to half observe the Lord's Day without it. Such a *Passover Festival* as the *Jews* Passover would have been, without the *Paschal Supper*; just such our *Lord's Days*, and *Weeks* seem to be, wherein we have no *Lord's Supper* celebrated. Therefore, according to the purer, primitive, apostolick Custom, if the Apostle *Paul* by *Christians keeping Holy Day*, in this Place, be allowed to have any particular Reference to the *Lord's Day* of Christians, or any times set apart by them, and more especially devoted to the stated, publick Worship of God; he must, of course, refer also to the Feast, or Ordinance of the *Lord's Supper*, as ever a constant, considerable Part of the Service of such a Day, or Time.

So that these two last Interpretations of the Apostle's Meaning, in keeping the Feast, perfectly coincide, or fall in with one another. And the first is not at all inconsistent with them. For why should the whole Life of a Christian be represented, as a *sacred Festival*, but for the constant Access he has into the Divine Presence, to the Mercy-

Mercy-Seat of God ; the constant Occasion he has to rejoyce in his Grace ; and for the frequent, at least weekly more solemn Days, or Opportunities of partaking of this Passover, which is sacrificed for him ; which as it were, fill up his whole Life, and diffuse a Holiness through it. One great Reason, at least, why we should endeavour to keep ourselves *constantly* free from the Leaven, mentioned in this Place, is, *that we may be the more habitually prepared to appear before God, upon every Occasion, and every Opportunity, in his most solemn Worship ; and at last, to celebrate an everlasting Sabbath, or Holy Day in Heaven.* And if *the Death and Sacrifice of Christ for us* be a Reason (and if it was not a very good one, the Apostle would not, as he evidently has, have given it for such) if this, I say, be a Reason, why we should keep ourselves unleavened, *at all times* ; it will certainly hold, in a more particular manner, with regard to *such times*, as we draw nigh solemnly to worship God in the Assemblies of his Saints, and in the Name of this crucify'd, sacrificed Saviour ; and to celebrate a Day, and an Ordinance, by Christ's Appointment, in solemn Commemoration of his Death and Sacrifice for us.

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The Apostle's Meaning therefore, in the Words under Consideration, seems in short, to be this:

‘ Christ, our Christian Passover, or Paschal Lamb, is sacrificed once for all, and
‘ is ever prepared for us, that we may
‘ keep a continued Festival, and have
‘ continual Provision for it. Therefore
‘ we should continually, as we have Opportunity, especially on our *Lord's Days*,
‘ the *Great Days of the Feast*, eat of the
‘ Christian Passover with all the whole
‘ Family of Christ every where, and take
‘ care that we celebrate all the rest of the
‘ holy Festival too (all the rest of our Lives)
‘ *not with old Leaven; neither with the Leaven of Malice, and Wickedness; but with*
‘ *the unleavened Bread of Sincerity, and*
‘ *Truth.*’

And considering, both the Apostle's Expressions, and the Argument he is upon, we cannot, I think, reasonably allow less than this to be the true, proper Meaning of what he here says to the *Corinthians*. And then this must be allow'd a designed Rule for the Frame of Soul, and inward Deportment of Christians, at all times; and especially, *in their more solemn, publick Worship of God; and partaking of the Lord's*
Supper.

Supper. Which will likewise farther appear, from the Aptness of the *Directions* to this Purpose. But I cannot forbear making the following Observations upon what has been offer'd, before I proceed any farther.

(1.) That all the *Personal Preparation*, that is necessary to a Christian's most worthy, and acceptable Attendance on the most solemn Worship, and Ordinances of God, to one as well as another of them, is only to make that, in a more especial Manner, his care, upon those Occasions, which ought to be his daily Care, as long as he lives.

And indeed, the frequent celebrating of those Ordinances, and Returns of those Seasons, wherein we are obliged, in a more especial manner, to make this Matter our Care, and Endeavour, would very much tend to render that constant Watchfulness, and Circumspection, Purity, Piety, and Charity, which so highly become Christians at all times, habitual, and easy to us: and the nearer we could, by this means, bring up the constant, every Day's Frame of our Minds, to that, which becomes us in our Attendance on the most sacred Ordinances, the fitter should we grow for Heaven, where we hope to celebrate an everlasting

everlasting Sabbath, a most holy, joyous, uninterrupted *Festival*, in the most immediate, and glorious Presence of God, and the Lamb, for ever and ever. And then,

(2.) If there be really so little Difference betwixt that Care of a Person's self, and of the Frame of his Mind, which a Christian ought to exercise every Day, and Hour of his Life, and that, which is requisite to his worthy, acceptable Attendance upon God, in his most sacred Ordinances; how much less Reason is there, we should make such a wide Difference, as most Christians have been apt to make, betwixt one holy Ordinance, and another? Why is so much Caution given, and Care taken, about Preparation for the Lord's Supper; and at the same time, so little ever said, or thought about Preparation for Prayer, or Praise, or hearing the Word of God; or rather, (what I cannot but think the most proper of all) *Preparation for the Lord's Day; or the solemn, publick Worship of God in general, be it on what Day it will, and for the several distinct, and most essential Parts of it, in particular; and the Lord's Supper among the rest?* The Apostolick Direction, under Consideration, seems to have been form'd upon this Model,

Model, agreeable to the Practice of the apostolick Times. And if such Rules may not be thought so well to suit our present, prevailing Custom, *of transferring all, or so disproportionate a Share of our Reverence for God's solemn Services, to this one, or this one Part thereof; and having that celebrated but once a Month, or perhaps much seldomer; we should bring our Customs, and Practices back again to our Rules; and not strain our Rules, or make new ones, to fit our corrupt Customs.* I cannot but think it, therefore, a Thing highly proper, and desirable; *That the Lord's Day, and the Lord's Supper might ever, at least ordinarily, go together, in all our Churches:* and then, this excellent Rule of the Apostle would serve for both, and all our publick, religious Worship together; as well as for our more private, or secret Devotions; and for common Life. ‘Christ, our Pass-
‘over, is sacrificed for us; therefore let
‘us celebrate the Feast, the holy Day,
‘the whole Festival, and more especialy,
‘the great Days, and great Solemnities
‘of it; not with old Leaven; neither
‘with the Leaven of Malice, and Wicked-
‘ness; but with the unleavened Bread of
‘Sincerity, and Truth.’ Thus would our
holy,

holy, circumspect common Conversation, in the most easy, natural, and best manner, fit us for our more private, daily Devotions, and converse with our God; these for more publick, weekly Solemnities; and those for Heaven. But it is now Time I should explain these apostolick Directions particularly.

1. *Not with old Leaven.* The Apostle having us'd the same Term, in the foregoing Verse, with Reference to the *incestuous Person*, may be thought, perhaps, to intend the same scandalous Person, in this 8th Verse. If we allow this, then we must suppose, that this first Direction, *not with old Leaven*, refers to the *publick Discipline*, the Church ought to exercise on any scandalous Member: and all that follows in this Verse, to that *private Discipline* (as I may call it) which every Christian should exercise over the Temper, Thoughts, Affections, and Passions of his own Soul. But I confess, to me the Apostle seems to refer to the latter of these only, in all these *Directions*: for, as was hinted before, I look upon all from [unleavened] in the 7th Verse, to the end of the 8th Verse, to be a Parenthesis; containing a Reason of what he had suggested in those Words immediately

immediately preceding [as ye are unleavened] viz. a Reason why they should one, and all of them, be an *unleavened, holy People*. And Mr. *Lock* has very justly observ'd, in several Places of his Paraphrase, and Notes on St. *Paul's* Epistles, that there is nothing more common with St. *Paul*, in his Writings, than, having us'd a Word, or Phrase in one Sentence, to repeat it presently in another, in *somewhat a different Sense*. Nor yet perhaps, is the Sense I plead for here, so very different but that it may very well be allow'd. For he seems to stile the incestuous Person, the *old Leaven*, in the 7th Verse, by Reason of his retaining the Lusts, and Practices of his *old, Gentile State* (if he was a *Gentile Convert*) or however his indulging to such Lusts, and Practices, by which St. *Paul* often describes the miserable, degenerate State of the *Gentile World*. And they are *those Lusts, and Practices*, themselves, which I understand by *old Leaven* in this 8th Verse. the same, which in another Place, he calls the *old Man with his Deeds*, Col. iii. 9. So that *old Leaven* seems here to be a Term of Disgrace, wherewith St. *Paul* brands, both *these Lusts and Practices*, and *those Persons*, who indulge, and defile themselves

selves with them. And that the Apostle uses the Term *old Leaven*, in this 8th Verse, in a more general Sense, than in the 7th, seems farther probable, in that he here leaves out the Article, which is there inserted; here it is only ζύμη παλαιά, *old Leaven*, there it is τὴν παλαιὰν ζύμην, *the old Leaven*, pointing to that of the incestuous Person, particularly; and to him, as *leaven'd*, and defiled with it.

What the *old Leaven*, or the Lusts, and Practices of the idolatrous Gentiles were, may be seen, *Rom. i. 24*, and those of the *Corinthians*, in particular, in their *Gentile*, unregenerate State, the Apostle gives a Specimen of, in the 6th Chapter of this Epistle, ver. 9. *Know ye not that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God: and such were some of you; but ye are washed, but ye are sanctify'd, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God, i. e. by their embracing Christianity, and being baptized into Christ, they were wash'd in*
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his Blood from the Guilt of those Sins, and obliged to Newness of Life : and (enjoying the Gospel Means of Grace) were supposed to have made some considerable Advances towards a new, and holy Heart, and Life ; and to be endeavouring after farther Degrees thereof. For these Lusts, and Practices, were, in any Degree unbecoming, and in a prevailing Degree inconsistent with that New Character, they now pretended to. And yet they had taken so early, and deep Root in them ; that they were not without great Care, and Pains, to be suppress'd. For which Reason, we find St. Paul often cautioning the Gentile Churches against them. See what He says *Ephes. v. 3—8.* *But Fornication, and all Uncleaness, or Concupiscence, let it not be once Named among you, as becometh Saints (or Christians) neither filthiness, nor foolish Talking, nor Jestings, which are not Convenient ; but rather, giving of Thanks ; for this ye know, that no Whoremonger, nor unclean Person, nor Covetous Man, who is an Idolater, hath an Inheritance in the Kingdom of Christ, and of God. Let no Man deceive you with vain Words ; for because of these things, cometh the Wrath of God upon the Children of disobedience. But be not ye there-*
fore

fore partakers with them, for ye were sometimes darkness ; but now are ye Light in the Lord ; walk as Children of the Light. How like is this to the Exhortation under Consideration. *Christ, our Passover, is sacrificed for us, therefore let us keep the Feast ; not with old Leaven.* Let every one of us put away from ourselves, and endeavour to keep as free as possible from any of these *old Lusts and Practices*, viz. *all the inordinate, sinful Lusts, and Gratifications of the Flesh*, which were what they gave themselves up to, in their unconverted, *Gentile State ; their old State.* And the sinful, inordinate Lusts, or Appetites of the *Flesh ; and sinful Indulgence of them, are as old as our first Parent's eating the forbidden Fruit ;* from whom we all seem to have derived them, in our very Constitutions, in too strong a Degree ; and this is perhaps, what the Apostle means by a *Law in our Members, warring against the Law of our Minds*, Rom. vii. 23. These inordinate, sinful Lusts of the *Flesh, or Appetites of the Animal Part of us, together with the Gratification of them, are however, I think, what St. Paul chiefly intends by old Leaven, in this Place.* The incestuous Person's *Leaven*

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was of this Sort. And although Resentment, Malice, and Mischievousness towards others, might be thought proper enough, upon some Accounts, to have been comprehended too in the Term *old Leaven*; yet there is no Occasion to take them in, by Reason they are mentioned distinctly, in the following Words. *Neither with the Leaven of Malice, &c.* Why they are so, I shall suggest presently. Let me only consider, in a few Words, how reasonable it is that we should be required to keep the *Christian Feast* without *this old Leaven*. And,

(1.) Those inordinate Lusts of the Flesh, and the indulging of them, in Persons professing Christianity, is a great Dishonour to Christ, our Head. Is it not highly dishonourable to him, to make him the Head of a Body, made up of such corrupt Members, such mere Animals, Brutes in human shape? for what better is a Man actuated, guided, and governed by his fleshly Appetites, and Passions?

(2.) This *old Leaven* countermines the great, and main *Design* of Christianity; which is the rectifying, purifying, and exalting of both Soul, and Body; both which, *this Leaven* corrupts, and debases more,

more, and more; and unfits either to do, or to enjoy any thing that is truly good, and worthy of us, as reasonable Creatures, and as Christians. Of consequence,

(3.) It unfits Persons for the peculiar, and constant Business of Christians, *viz.* the acceptable *service*, and *worship of God*; who requires to be worshiped by them, *in Spirit and in Truth*. But these Lusts utterly unfit them for such spiritual Service; and consequently, rob God of that pure, holy Homage, and Glory, he ought to receive *daily*, and more especially, *on solemn Occasions*, from them. *Ye are bought with a Price* (says the Apostle, Chapter vi. 20.) *Therefore glorify God in your Body, and in your Spirit, which are God's*. But alas, with what Pleasure, Attention, or Confidence can a Mind, and Body, polluted, and enervated with sinful, fleshly Lusts, Indulgences, and Debauches, of one kind or other, and a Conscience palled with a guilty Sense of these Dead Works, loved, and allowed of, go into the more immediate Presence of the Holy God; converse with him, either in private, or in publick; make mention of the Name of the Holy, and Blessed Jesus; or partake of the sacred Emblems of his Body,

and Blood, an Action, which signifies the nearest Relation, and strictest Union with him?

Thus we see how requisite it is, that a Christian should endeavour to keep himself, *at all Times*, free from this *old Leaven*, or the Defilement of all manner of sinful Lusts, and Indulgencies; and especially, *when he draws nigh to God in his more solemn Worship, and Ordinances.*

2. *Neither with the Leaven of Malice, and Wickedness.* *Kakias* & *Ponērias*; either of which Words are sometimes used for all manner of Wickedness; but seem here, to have each their distinct, and proper Import. And, notwithstanding the Latitude with which the former of them, *Kakia*, is sometimes used by other Writers, and perhaps, by the same Writers; yet in all other Places, where I have observed it to occur in St. Paul's Epistles, it seems to import *an evil Temper of Mind towards others*, and is very properly render'd *Malice, or Ill-will*. We have the more Reason therefore to understand it so here. The next Word, *Ponēria*, may very well denote the Exertion of that Malice, or Ill-will, which has been first conceived in the Mind; *or premeditatedly doing Mischief to others.*

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This is very agreeable to the Import of that Word, from whence the Devil receives one of his Names, or Titles; being often call'd in Greek, *πονηρς, the evil, or mischievous one*; who not only abounds with Ill-will, and Malice against God, and Man; but even takes Pains to do them all the Mischief he can. We may therefore render the Words, *Malice*; and *mischievousness*, or *Injuriousness*. These commonly go together, one is the Lust, the other the evil Practice flowing from it. And as unbecoming a Man, and much more a Christian, as *this Leaven* is, yet is there a World of it, even among the Professors of Christianity; and has been, from the Beginning. St. Paul himself felt some of the Effects of it from Christians, as well as unconverted *Jews*, and *Heathens*: and the warm Controversies, betwixt the *Jewish*, and *Gentile* Converts to Christianity, created Abundance of *this Leaven* in the Church. Least the *Corinthians* therefore, should not take *these* into their Notion of *the old Leaven*, to be put away, being so much countenanc'd, and cultivated among many zealous Professors of the New Religion, this, perhaps, might be one Reason, why the Apostle mentions *this*

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Leaven particularly by itself. Another Reason might be, because he would have them take particular Care about this, which was so very scandalous, and pernicious; and yet, at the same time, so very apt to breed among them, by Reason of different Sentiments, and Usages in Religion; or private Grudges; and through the Instigation of that malicious, mischievous one, the Devil; who knows too well, there is nothing tends more to the Scandal, and Ruin of Christ's Kingdom, and Interest, than this.

Now, that Christians should endeavour to keep themselves *constantly free from this Leaven*, is very evident, from many Gospel Precepts to this Purpose, *to put off Anger, Wrath, Malice, &c.* to cultivate, and exercise the contrary Graces, and Vertues, of Love, Benevolence, and Beneficence towards all Men, and especially towards all Christians. Besides, *this Leaven* is very hurtful to the Person himself, who harbours it; many times, to those about him too: it renders him most unlike God, and Christ: more like the Devil, and it tends to the Scandal, and Ruin of the Christian Religion, *to have any of the Professors thereof corrupted with it.*

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And then, that Christians should take particular, and more especial Care, to be free from any of this Leaven; *when they approach the Great God in any of his Ordinances*, is no less evident from Reason, and Scripture. Our Saviour hath said, *If thou bring thy Gift to the Altar, and there remembreſt, that thy Brother hath ought againſt thee; leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother; and then, come, and offer thy Gift*, Matth. v. 23, 24. and the Apoſtle, 1 Tim. ii. 8. ſays, *I will that Men pray every where, liſting holy up Hands, without Wrath*. Our Saviour, in that excellent Specimen of Prayer, he gave his Diſciples, and the Remark, which he himſelf made upon one Petition of it; *Mat. vi. 12, 14, 15.* and in the Parable, *Ch. xviii. 23.* has taught us to pray for, and expect the Forgiveness of our Sins, at the Hand of God, as we, from our Hearts, forgive others; and no otherwiſe. And yet, *to aſk the Forgiveness of our Sins*, is a very material Part of our religious Worſhip; yea, our very appearing before God in the Name of Chriſt, in any Part of his ſolemn Service; our very calling him *our Father who art in Heaven*, is ſuppoſing that He pardons, and paſſeth

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by our Sins ; is our reconciled God, and Father in Christ ; and we are in his Favour : particularly, our partaking of the Lord's Supper, will be allow'd to be so. And, let any one judge with himself, how absurd, and audacious it must be, for a wretched Worm, Man, who has offended the great God, ten thousand Times worse, than it is possible for any fellow Mortal to have offended him, to ask, hope for, or pretend to the Forgiveness, and Favour of the all-seeing, Heart-searching God, with his Heart, or Hands full of Malice, Rancour, Revenge, or Mischief against his Fellow-Men ; more especially, against his Fellow Christians.

We should therefore make it our *daily*, and *continual Care*, to be free from such Leaven as this ; and, more especially, *when we keep a most sacred Festival, or holy Day to God ; draw nigh to him in his solemn Worship ; and hold Communion with him, and his Son Jesus Christ, and with all Christians, throughout the World.* The next, and last Direction of the Apostle is a positive one :

3. *But with the unleavened Bread of Sincerity, and Truth, εὐκλειας, καὶ ἀληθείας, Sincerity, or purity ; and Truth.* The former

mer of these Words is very beautiful, and emphatical: it signifies, *that which is judg'd, and approved of by the Light of the Sun.* Now, as the Lusts, and Practices of wicked Men are call'd in Scripture, *Works of Darknefs*; and *Works of Falsehood*, and *Deceit*; so the holy Dispositions, and Practices of the godly, are very agreeably represented by *Light* and *Truth*; being pure, and comely, such as will bear the Light; and the more, and better they are viewed by it, the more comely, and beautiful they appear. And being right, what they should be, agreeable to the true Nature of Things, and the true Rule of them, they are *Purity*, and *Truth*.

By the *unteavened Bread of Sincerity*, or *Purity and Truth* therefore, we must understand, not the bare Absence of the forementioned vitious Lusts, and Practices; but also, the Existence, Presence, and Exercise of the contrary Christian Vertues, and vertuous Practices. True, undissembled, unaffected, unwavering Holiness, and Charity, in Temper, and Behaviour. The Head, and Heart, and Hands full of proper Sentiments, Affections, and Actions, towards God, and Man; which will comprehend the whole of true

practical Godliness; as I think the Apostle evidently design'd to do, in this his *unleavened Bread of Sincerity, and Truth.*

And as Christians should, *at all times*, exercise themselves unto Godliness, 1 Tim. iv. 7. so most certainly they ought, in an especial manner, so to do, *when they are to appear in the more immediate Presence of God; and engage in the more solemn Duties, and holy Exercises of his appointed Worship.* They should, then, give him their Hearts, and Hands; and give him them pure, and holy, and filled with the acceptable Incense of *true Devotion, and true Virtue.* They should, from time to time, pass out of a Series of sincere, though more private, Devotions, and of useful, worthy Actions, into the more publick, and solemn Service of God: and when they have done, return again into the same (only as much better as possible) *Course of common Life.*

But it is now Time to close this Chapter; which I shall do with the following Remarks:

(1.) As it is generally acknowledged, that God admits, and appoints us to draw near to him, in his solemn Worship, and Ordinances, not for his Advantage, but our own; that we may, by these Means, contract,

contract, persevere, and improve in such a Temper, and Behaviour, as is most becoming us, most pleasing to him, and most advantageous to ourselves, and Mankind: so it is very natural to suppose, that the frequent Occasions we have, to practice the forementioned Directions, in order to our becoming, acceptable Attendance on God, in his Ordinances (if improved) might be a powerful Mean of answering this End; *of habituating us to all the most necessary, essential Parts of practical Godliness*; a most proper powerful Means of Sanctification. And, the more solemn the Ordinances (supposing they are not so solemn, as to affright any of us away from them) the more efficacious for this Purpose. For the Obligation, or Motive to the Exercise of more especial Care in all the foremention'd Particulars, is so much the greater. He who, upon some particular Occasion, which requires great Exactness, sets his Watch, or Clock to the true Time, *to Day*; will be more likely to have it point out the Time, with more Exactness, *to Morrow*; than without such Regulation, in all Probability, it would have done. So that Christian, who, but *to Day*, found himself obliged, upon

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a special Occasion, to abandon such or such a sinful Lust, or unchristian Resentment against his Brother, and to exercise himself to Godliness, and Goodness, will not be apt, so readily, to suffer, and indulge a Temper, and Behaviour, the Reverse of this, *to morrow*.

(2.) Those Professors of Christianity, therefore, who desire to be holy, and godly, and to grow continually more, and more so, should industriously attend all the sacred Ordinances of God, one as well as another; the most solemn of them especially; that so they may have all the Advantage, they can have, and God has graciously appointed them, for attaining this End: and not neglect, and deny themselves the Use of the best, and most efficacious *Means*, till they can be sure they have attain'd *the End* without them. And if any Person is, for any scandalous Offence, cast out, and regularly debarred the *Communion of the Church*, and *these valuable Privileges of the People of God*; he should have no rest, upon this Account, till, by a signal Repentance he is again admitted to the Enjoyment of such *excellent Privileges, and Means of Grace, and Salvation*.

(3.) The

(3.) The more frequently we attend these solemn Ordinances ; the more effectually will they be like to answer this great End of them, our Sanctification, or Improvement in the Christian, Divine Life : and the more easy will a right Attendance on them (such as is recommended here by the Apostle) be to us. He that very frequently, once a Week, at least, has his House thoroughly cleansed, and set in order, will, with the greater Ease, as well as Probability, keep it tolerably clean, and in order, all the Rest of the Week : and this will render those weekly, and more thorow Rectifications much more easy, and manageable ; than if they were perform'd but once a Month. From whence we may infer the Goodness of God, in appointing, the Wisdom of the Primitive Christians, in so frequently celebrating all the most solemn Ordinances of God's Worship ; and our own Folly, and Injury to ourselves, in satisfying ourselves with so seldom approaching to the Lord's Table, and making nothing, in Comparison, of all the other Worship of the Lord's Day.

(4.) The best Preparation, and Management of ourselves, in our Attendance on
any

any of God's sacred Ordinances is that, which makes them best to answer the End of their Institution ; viz. our Edification, and Advancement in all manner of Goodness. And it appears, from what has been said, that nothing can tend more to this desirable End, than the Directions, laid down by the Apostle, in the Place under Consideration : and the frequent Return of more especial Occasions of observing them. These Directions, therefore, must afford the best Rule, not only for our daily walking with God, but also, more especially, for our worthy, becoming, advantageous Attendance on him, in all his solemn Ordinances ; supposing the general, external Manner of celebrating them be regular ; agreeable to the plain Rules of the Gospel ; and the Plainness, Spirituality, Wisdom, and Example (as near as may be) of the first Institution. This is what should be taken care of, and this, not only they, who may be thought to have Authority in the Church, but every Person has, I think, a Right to judge of for himself ; which he may easily, and quickly do, in the Ordinance of the Lord's Supper particularly, if he compare it, as *St. Paul* directs,
with

with *the Original Institution*. But, what I am considering in this Place, is the particular Manner of a Christian's preparing, and managing himself, in order to his suitable, and most profitable Attendance upon God, in the Ordinances of his solemn Worship; one, and all of them. And to this Purpose, I hope it appears by this Time, the Apostle's Directions, in this Place are not misapplied. *Therefore let us keep the Feast; not with old Leaven; neither with the Leaven of Malice, and Wickedness; but with the unleavened Bread of Sincerity, and Truth.*





C H A P. VI.

Some few plain, practical Directions, for a Christian's becoming, and most profitable Attendance on the solemn Worship, and Ordinances of God (one as well as another) founded upon the forementioned Directions of the Apostle; and suited to the foregoing Scripture Account of the Lord's Supper.

IT cannot, I think, by any considerate Person be denied, *that every one, who pretends to worship the great God, should take great Care to do it in a right, and proper Manner*; however this truth may be disregarded by inconsiderate Worshipers. Do but consider the Nature of God, the Object of our religious Worship; how Great, Holy, and Allseeing a Being he is. Consider our own Nature, and the infinite

finite Distance there is betwixt us. We are his Creatures, some of the Meaner of his Creatures; Dust, and Ashes; nothing, less than nothing, and Vanity, compar'd with him. We are sinful Dust, and Ashes; have forfeited all Communion with him; and are admitted to it, *of his mere Grace*. Surely, it becomes, it greatly behoves us, to take care *how we draw nigh to him*; as well as *that we do so*, since He gives us leave, and commands us so to do, through a Mediator. Through the Grace of God in Christ Jesus, our Christianity entitles us to the Liberty of worshipping God, and obligeth us to the Practice: but is far from excusing us from a proper Care about the Manner of our making these awful Approaches. *God is a Spirit, and must be worshiped, in spirit, and in truth*, John iv. 24. *I will* (says the Apostle) *that Men pray every where, lifting up holy Hands, without Wrath, and Doubting*, 1 Tim. ii. 8. and 1 Cor. v. 7. 8. *Christ, our Passover, is sacrificed for us; therefore let us keep the Feast; not with old Leaven; neither with the Leaven of Malice, and Wickedness; but with the unleavened Bread of Sincerity, and Truth*. Which Words of the Apostle have already been shewn,

shewn, to have Respect to the whole Life of a Christian (which should be a Life of Communion with God) and more especially, to his actual Approaches to the Great God, in his solemn Worship, and every Part thereof.

It has been long a Custom, among the Generality of Christians, I am afraid, to make too light a Matter of all the Parts of God's solemn Worship, except one, viz. the celebrating the Lord's Supper; their Veneration for which, they have suffer'd to grow into Superstition. They are not afraid of an unworthy Approach to God, in other Parts of Worship; and to avoid it in this one, they meddle not with it. But what, if there should be (as I am verily perswaded there is) equal Danger arising from the unbecoming, unworthy Attendance on other Parts of God's appointed Worship? What becomes then of this Artifice of theirs? The Scripture never says, that the Lord's Supper is more solemn, than to pray to God in the Name of Christ: and I would fain know what there is in the Nature of them, to make such a Difference? are they any thing more, than two different ways of expressing one, and the same thing, viz. our Faith, and Part in Christ;

Christ; and our Relation to, and Hope in him, and God the Father by him? and that, which unfits us for, and is a Profanation of the one, must also unfit us for, and be a Profanation of the other. The whole Strain of the Gospel, and I cannot but think, the Nature of things too, teacheth us, to take care how we attend upon God in any Part of his Worship. *Let us draw near* (says the inspir'd Writer, *Heb. x. 22.* whether to pray to God, or praise him, or partake of the Lord's Supper, or all these) *with a true, an honest, pure, upright Heart, in full Assurance of Faith, &c.* And, perhaps, the little good many Professors of Christianity get, from time to time, by their Attendance on God, in the other Parts of his Worship, is, in a great Measure, owing to *the little Care they take to attend these Divine Appointments in a proper Manner.*

Thus much, I thought it not improper to put the *Reader* in mind of here; that he may not be surpris'd to find little, or nothing more said concerning the Lord's Supper, in particular, than concerning other Parts of the publick Worship of God, in the following Part of this Chapter.

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There is one thing more, I have to premise, to justify my laying the Foundation of our right Attendance on the publick Worship of God so low, as I have thought it necessary to do, in the following Directions; and that is, what might indeed be gathered from the foregoing Chapter, viz.

That there is a very necessary, and close Connexion, a beautiful Gradation, Dependence, and Subserviency one to another, betwixt all the Parts of the Christian Life. The Knowledge of God in Christ lays the Foundation for all the Religion of a Christian; and particularly, for a constant, religious Regard to him, even in common Life; a conscientious Care to please him, and Sorrow for Miscarriages, and Short-comings. This Knowledge of God, and steady, conscientious Regard to him, makes way for becoming, and comfortable daily Approaches to him in secret. Such a conscientious Performance of these Duties is the best, habitual Preparative for more solemn, publick Services. And these, for the most exalted Work, and Worship of all, *That of the Temple above.* Would you, then, worship God aright, here, *on Earth*; and,
by

by that Means, be growing into a Meet-
ness for the Worship of *Heaven*,

DIRECTION I.

Acquaint yourself well with God ; and fix in your Mind the most just, the most high, and reverential Thoughts, and Conceptions of him, that you possibly can : as well as, the more encouraging, endearing Thoughts of his Grace, and Favour to you in Christ Jesus. How is it possible for any Person, to worship God in a proper Manner, either in publick, or private, without some Acquaintance with him, and his glorious, adorable Excellencies, and Perfections ; and without having his Mind suitably impressed thereby ? and this must be, *by frequently thinking of him ; contemplating the Discoveries, he has made of himself, to our Capacities, in his Works, and in his Word ; considering what Relation we bear to him, and upon what Terms we are with him.* In some such Manner as this :

‘ Consider, O my Soul, the Author
‘ of thy Being ; the God, on whom thou
‘ dependest intirely, for Life, and Breath,
‘ and all things ; in whose Presence thou
‘ continually

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‘ continually art ; and with whom thou
 ‘ hast continually to do. Behold the Hea-
 ‘ vens, the Work of His Hands ; the
 ‘ Sun, Moon, and Stars, which He hath
 ‘ form’d, rang’d, and regulated in the
 ‘ beautiful, wise, commodious Manner
 ‘ thou seest, to answer many apparent
 ‘ valuable Ends ; and perhaps, ten thou-
 ‘ sand thousand more, and more glorious
 ‘ Designs, thou knowest not, thinkest
 ‘ not of. He is the Almighty Maker,
 ‘ Preserver, Owner and Governor of all
 ‘ things, in the Earth, the Sea, the Air ;
 ‘ yea, in Heaven, and the Heaven of
 ‘ Heavens. *He is from everlasting ; the*
 ‘ *same yesterday, to day, and for ever ;*
 ‘ incomprehensible, and infinite in Know-
 ‘ ledge, Wisdom, Power, Justice, Ho-
 ‘ liness, and Goodness. *He covereth him-*
 ‘ *self with Light, as with a Garment ; too,*
 ‘ too glorious for mortal Eye to behold ;
 ‘ and is himself of purer Eyes, than to
 ‘ behold Iniquity, or bear to look on Sin.
 ‘ This most High God is the Father of
 ‘ Spirits ; made thee, O my Soul, and
 ‘ maintains thee, with all thy inferiour,
 ‘ finite Capacities, and Powers, for his
 ‘ Service, and Glory ; knows, perfectly,
 ‘ all thy most secret Thoughts ; designs
 ‘ thee

“ thee for an everlasting Duration ; and
“ thy Happiness, or Misery, throughout
“ the whole of that Duration, depends
“ solely, and wholly upon his Favour, or
“ his Displeasure. Say then, am I not
“ under the highest Obligations possible,
“ ever humbly to own, and adore my
“ most sovereign Creator, and Preser-
“ ver ; to live, continually, in his Fear ;
“ most readily to do every thing, He re-
“ quires of me ; and never, never, to dis-
“ please him : yea, it is the Highest Glo-
“ ry, I can aspire unto, to please him,
“ and be as like him as possible. But alas!
“ something within me, my own Heart,
“ my Conscience tells me, I have sinned
“ against him ; have actually forfeited
“ his Favour ; am defiled by Sin, and be-
“ come a most just, and proper Object of
“ the Divine Displeasure ; have such a
“ Law in my Members, drawing me to
“ evil, that, let my Mind never so much
“ approve that which is good, yet I daily
“ fail in the Performance. I am, there-
“ fore, utterly unfit to approach this most
“ righteous, Holy God ; to take his
“ Name upon my Lips, or lift up an Eye,
“ or Thought towards him ; nor could I
“ entertain any rational Hope, but that
He

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‘ He has, of his infinite Pity, and mere
 ‘ good Pleasure, given me unthought of
 ‘ Ground to hope for Mercy, Forgiveness
 ‘ and Favour at his Hands, through a
 ‘ crucify’d Mediator ; in, and through
 ‘ whom, He graciously pardons the Sin,
 ‘ I sincerely repent of; and in compassion
 ‘ to my contracted Infirmities, till such
 ‘ Time, as they shall be all rectify’d, and
 ‘ removed, has promised to accept of my
 ‘ *sincere* Conformity to his Divine Law,
 ‘ or Will ; and, in this way, He is pleas’d
 ‘ again to adopt me, and re-own me for
 ‘ his Child ; and gives me leave, (though
 ‘ utterly unworthy) to call him *my Father*
 ‘ and *my God* ; to trust in him, converse
 ‘ with him, Worship, and adore him, as
 ‘ such ; in secret, and (with the rest of his
 ‘ Covenant People) in publick ; and to
 ‘ hope, together with all the rest of his
 ‘ Saints, to enjoy him for ever, hereafter,
 ‘ in Heaven. With what Wonder, and
 ‘ Pleasure, should I think, and dwell up-
 ‘ on the Thoughts of this Divine, unpre-
 ‘ cedented, unparrallel’d Compassion.
 ‘ Pause, and view it, O my Soul, in the
 ‘ several Circumstances of it ; that I may
 ‘ be suitably affected with it ; may live
 ‘ continually under the Impression, and
 ‘ answerably

‘ answerably to the Obligations of it.—
‘ O, how solicitous should I ever be, to
‘ approve myself sincerely obedient to my
‘ most Great, and rightful Governor;
‘ who is so high, and holy, and Allseeing;
‘ and, who is so gracious, and condescen-
‘ ding, as to accept of sincere Obedience
‘ at my Hands, for the Sake of my wor-
‘ thy Mediator, though my most per-
‘ fect, and faultless Service (were it possi-
‘ ble) or that of the highest created Be-
‘ ing, cannot profit him in the least. And,
‘ with what holy Awe, should I approach
‘ him in all his Worship; as well as with
‘ thankful, joyful, Hope; and humble
‘ Confidence in his gracious Acceptance
‘ of me. How should every Mention, or
‘ Thought of him, though never so tran-
‘ sient, or occasional, strike, and possess
‘ my Soul with religious Reverence; and
‘ how much more my actual, and more
‘ formal Approach, at any time, into
‘ his more immediate Presence, to con-
‘ verse with him as my God in Christ.’

DIRECTION II.

Endeavour, with the utmost Care, that
your whole Conversation may be conform-

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ed

ed to his Will, and the Rules He has given you for this Purpose: such as you may at any time, refer to his Allseeing, Heart penetrating Eye; as sincerely regular, or sincerely repented of, wherein you can find it has been otherwise.

God, who made, and maintains us, must undoubtedly have a Right to govern us, and prescribe Rules, and Laws, by which we should regulate ourselves and our Actions. Many such Laws He has wrought into our very Constitution, or, as the Scriptures express it, *wrote in our Hearts*. Others, especially such as our present lapsed Circumstances have made necessary, He has revealed to us in his Word. Our Consciousness of the Breach of his Laws, naturally tends to render us unfit, and afraid to approach his Majesty. This was the Case of our first Parents, so soon as they had transgressed the express Command of their Maker. One Reason of God's Grace, and Mercy to us, in the Gospel, in pardoning the Sins of the Penitent Believer, and accepting his sincere Endeavours to conform himself to his Divine Will, is, *that so doing he might again have Hope, and Confidence towards him through a Mediator; and might approach him*

him in his Worship. But even this Gospel, and the Grace of God in Jesus Christ, makes no Provision for an impenitent, wilful Sinners or vile Hypocrite's Approach to God, or Confidence of his Favour. While such is his Character, with what Confidence can such a one, who knows God, but in Works denies him, pretend to worship him? He has as much Reason to be afraid of God, and hide himself, if it were possible, from him, as *Adam*, when He had eaten the forbidden Fruit. For, what ever be the Grace of God in Christ Jesus, 'tis nothing to him, while this is his Character. How can he pretend to call God Father, while he allows himself to live in Rebellion against him, and flights his offered Mercy? How little short is this of the Impudence of *Judas*, when he came to Christ, and said to him, *Hail Master*, and kissed him in the very Act of betraying him? How can he ask the Forgiveness of his Sins; while he is not, will not be qualify'd, in a Gospel Way, for it? How can he for shame, request any thing of God; when he will not do, what God commands, yea, condescends by Christ, and his Ministers, to beseech him, time after time, to do, viz.

to be reconciled to God? 2 Cor. v. 20. How can he think of God, as observing the very Thoughts of his Heart (which he must do, in order to take notice of, and accept his religious Worship) while he cannot but be conscious to himself, what vile, and wicked Thoughts, and Purposes are harboured, encouraged, and indulged there? How can he once name the Name of Christ; while he hates to have this Man reign over him; and will not depart from Iniquity? How can he ask God's Blessing on his Undertakings; when he is not likely to undertake any thing, but what is to his Dishonour? How can he praise God; who cannot thank him for the greatest of all his Mercies, *the Hopes of Salvation*, because he, alas! hath nothing to do with them? How can he, so much as, lift up an *ejaculatory* Thought, or accidental Wish to God, at any time; who has his Hands, and Heart ever full of Enmity, and Treachery against him? How can he draw nigh to him in *secret Worship*; who so oft indulges himself in secret Sins? How can he appear *among the People of God*; who knows in his Conscience, the Allseeing Eye of God must unavoidably distinguish, and single him out

out, whatever Mens do, and will assign him a very different Place, and Company hereafter?

But on the other Hand, how rationally, and comfortably may one, *who is sincerely obedient to the Will of God*, draw nigh to him upon all Accounts, and upon all Occasions, and in all these several Ways; under the gracious Licence, and Protection of the Gospel, and the Mediation of the blessed Jesus? And of consequence, the more conscientiously, and circumspectly we walk, the more fit shall we be for the Worship of God, either occasionally, or statedly; either in secret, or in publick, thus may *we have Confidence towards God*. Thus may we rationally lay Claim to the Mercy of God in Christ; and worship him, in his Name: and shall infallibly find him, *a God merciful, and gracious; a God pardoning Iniquity, Transgression, and Sin*. See *Isa. i. 11-18*.

Would you, therefore, worship God, *in a right Manner*, as a Christian in the Name of Christ; keep a strict, and continual Watch over your Hearts, and Ways; frequently examine them; repent sincerely of what is amiss, endeavouring immediately to amend it; what is

Good, persevere in, and pursue; study to know the Mind, and Will of God; endeavour to love it, and practice it; say frequently to yourself; ‘ How will this, or the other Action, Undertaking, or Purpose bear the Scrutiny of the Divine Eye? That I may guess how, let me enquire, how does it agree with the Precepts of his Word? How will it bear the Scrutiny of my own Conscience? Say Conscience, what was the Nature of it in the general? what the Design of it? what the Manner of it? Say, how have I spent the Day, the Week, or that Portion of either that is past; and what are my Purposes for the Time to come? will these Practises, these Purposes bear me out in an Approach to God? will they bear to be laid before him, for his Approbation, and Blessing, if good; for his Forgiveness, if otherwise, by being sincerely repented of, and resolv’d against for the future?’ *If I regard Iniquity in my Heart* (says the devout Psalmist) *the Lord will not bear me*, Psal. lxvi. 18, therefore we find him determining, *Psal. xxvi. 6. I will wash mine Hands in Innocency, so will I compass thine Altar, O Lord.* And, asking

ing this Question, *Psal. xxiv. 3. Who shall ascend into the Hill of the Lord? i. e. his Temple, the Place of his Worship? he answers, He that hath clean Hands, and a pure Heart, who hath not lift up his Soul to Vanity, nor sworn deceitfully; he shall receive the Blessing from the Lord, and Righteousness from the God of his Salvation. This is the Generation of them that seek him, that seek thy Face, O God of Jacob, Selah.*

We should not only know God in Christ, but also maintain a constant, conscientious, religious Regard to him, in the whole of our Conversation; if we would, in a right, and proper Manner, draw nigh to him, and worship him in the Name of Christ. Think with yourself, therefore, when you are tempted to any Sin; ‘*How shall I do this Wickedness, and sin against God? wound my own Conscience, stop my own Mouth, and confound my own Soul, when I come to worship God, if not too, when I come to appear at his awful Tribunal, at the Great Day?*’ Think when you are, or have just been, worshipping God; ‘*How should a Person resolve to live, and behave, who thus converseth with the Great, Holy, and Good God,*

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‘ from time to time, as I do ; and thus
 ‘ referreth his Thoughts, Words, and
 ‘ Actions, and all his Ways to him ?

DIRECTION III.

Take care, that you ever draw nigh to God, and worship him, *in your ordinary, daily Addresses to him, in secret, as becomes you.* This will habituate you to a right Manner of worshipping him, against more solemn Occasions ; whether in Secret, or in Publick. And,

I. Don’t use yourself, in secret, and in your shortest, set Devotions, to rush rashly, or inconsiderately into the Divine Presence ; and speak carelessly to God : but do it ever, with the utmost Seriousness, and Reverence ; and, if it may be, with a solemn Pause ; a longer, or a shorter one, as Occasion requires, or Time will permit. What if you composed yourself to the Work,

(1.) With some few awful Thoughts of God ; and what it is for such a Worm to converse with him ; and what are the chief Heads, or Topicks you have most Occasion, at that Time, to converse with him about ? *e. g.* ‘ Thou art now, my
 ‘ Soul,

‘ Soul, once more call’d to pay thy
‘ Morning, or thy Evening Vows to thy
‘ God ; to enter into thy Closet, or such
‘ retir’d, secret Place, as thou canst best
‘ provide thyself with ; and having shut
‘ the Door, to pray to thy Father who
‘ seeth in secret, and will one Day openly
‘ reward thy most secret Piety. O, how
‘ awfully Great, and yet, how astonish-
‘ ingly Gracious is the Majesty of Hea-
‘ ven, and Earth, to whom I am going,
‘ with his Leave, and Encouragement,
‘ and in Obedience to his Command, to
‘ address myself ? With what Humility,
‘ what Gratitude, shall I accost him ?
‘ I would put my Mind into the best
‘ Posture for this Purpose ; and, that I
‘ may fill up this delightful Moment well,
‘ with that which is most pertinent ; think,
‘ O my Soul, what Mercies thou hast, at
‘ this Time, chiefly to acknowledge ;
‘ what Sins to confess ; what Counsel,
‘ Guidance, Grace, or Favour to ask,
‘ for thyself, or for others ; recollect the
‘ chief Heads at least, that thou may’st
‘ the better spread them before thy God.’
And therefore,

(2.) A short Examination of ourselves,
as to our past Behaviour, since we last thus

secretly address'd ourselves to the Throne of Grace, and as to our Purposes for the future, will be a very proper Preparative for this Duty. This may be longer or shorter, more, or less particular, as there is Time, or peculiar Occasion for it ; but something of this Nature may very easily, and quickly be done ; especially, if we allow not any long Intervals, and keep a constant, careful Watch over ourselves. As thus at Evening, ' How hath God
 ' dealt with me this Day ? How have I
 ' dealt with him ? Wherein, and how far
 ' have I sought, or advanced his Honour,
 ' and Glory, and my own, and others
 ' Good, in the Undertakings of it ?
 ' Wherein have I acted contrary, or to
 ' the Prejudice of all, or any of these ?
 ' What has been well, or ill, in my
 ' Thoughts, Words, or Actions ? How
 ' have I governed my Passions, and Ap-
 ' petites ? Wherein can I, upon a Re-
 ' view, give my Approbation ? Wherein
 ' is Repentance, and Amendment neces-
 ' sary ? Wherein more Wisdom, Confide-
 ' ration, and Care ; or, Wherein more
 ' Courage, Vigour, and Resolution ?'
 In the Morning, ' What were the Mer-
 ' cies of the Night ? What have been my
 ' waking,

‘waking, or my rising Thoughts? And
 ‘what are my Purposes for the Day?
 ‘Are they such, as it becomes me to ask
 ‘God’s Blessing on? If not, let me im-
 ‘mediately change them, before I venture
 ‘into his Presence, who already knows
 ‘them perfectly, *and will not bear me, if*
 ‘*I regard Iniquity in my Heart.*’ I need
 not stand to bring, as otherwise I might,
 not only many worthy christian Writers,
antient, and modern, but also, some of the
 wisest *beathen* Moralists, to vouch for the
 Usefulness of some such *daily Self exami-*
nation. The Thing speaks for itself; and
 appears, I think, at first View to be a pe-
 culiarly proper Preparative, or Concomi-
 tant of our daily Prayers to Almighty
 God.

2. Don’t flubber over these your daily,
 secret Devotions; but endeavour, how
 short soever they be, to perform them
 with true Seriousness, and Earnestness of
 Spirit; wrestling with God, as *Jacob* did,
Gen. xxxii. 24. doing all, with Faith in
 the Mediator, and in the Promises of the
 Gospel; and with Submission to the Will
 of God, in Things of a more indifferent,
 and dubious Nature; which you may
 not be capable, certainly to determine,
 whether

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whether they are good or evil for you.
And,

3. Don't go away, and forget all you have been doing in secret : but, with Resolutions, and Care how to live answerably to your Prayers, and Professions : and so as you need not be afraid, or ashamed to return to the Duty again, the next Time. That, if possible, you may have, every Day, less and less Occasion for Repentance ; and more and more for true Joy, in these Holy Exercises.

DIRECTION IV.

Compose yourself, before-hand, for the more Publick Worship of God. Then we generally take in a greater Compass of Religious Duties ; and are to keep up our Attention to them, for a longer Space of Time, than in ordinary, in our every Day's more private Devotions ; and should endeavour to engage in them with a proportionable Preparedness of Mind. And, which yet farther adds to the Solemnity of our Publick Worship of God, then we worship him in the Presence of Men, and Angels ; which calls for greater Care, and Regard to Decency, and a just Decorum,

rum, even in all our *external* Behaviour, and Deportment; that our *Fellow Christians* may behold our Reverence for the Great God; and we may excite, mutually, in one another, suitable Regards to him, in our joint Worship of him: And that the *Holy Angels* (who not improbably, ever attend, in considerable Numbers, where God affords his more especial Presence, 1 Cor. xi. 10. as they are thought to have constituted the ancient *Shechina*) may behold our unanimous, becoming Worship, with Approbation; emulating, and in some Measure, resembling theirs in Heaven. The relaxing, and dropping of our Attention, and Affections in the *Publick Worship of God*, will, of Consequence, be very like to produce a wandering, gazing Eye; an unconcerned Look; perhaps a light, and ludicrous one; or a sluggish Posture, &c. to the Shame and Disgrace of our Devotion, and, the Dishonour of God, as well as the Prejudice of our own Souls. And how difficult it is, to keep up a constant, steady, becoming Frame, and Application of Mind, through the whole of *Publick Worship*, especially when we have been (it may be) over busily taken up,
for

for six Days before, with Business, and Cares of a very different Nature, without some previous Preparation of ourselves, and Transition (as I may call it) from Things of this, to those of another World; I appeal to the Experience and Complaints of those conscientious Christians, who truly lament the wandring of their Hearts in religious Duties, and especially in the longer, and more publick Ones.

'Tis true (as has been suggested before) that *a proper Acquaintance with God, and religious Regard to him, in all our Ways, and conscientious, daily Worship of him, is the best, and most necessary, general Preparative for his Publick Worship.* And the more steady, and regular, we are in the former, the more habitually prepared we shall be for the latter. But yet, as some previous, solemn Pause, and Preparation, though never so short, may be highly advantageous, even to *secret, daily Worship*; so a proportionable previous Pause, or particular Preparation for *Publick Worship* may, upon the same Foot, be pleaded for; and seems highly requisite, not to say necessary, to the more *composed, and advantageous Attendance* on God therein. And, having recommended it, preparatory

tory to our Secret Worship, to consider what we are going about, and examine our Temper, and Practices, during the shorter Intervals of those Devotions, and our Purposes for future Conduct ; so I cannot but very much recommend it, as preparatory to the more Publick Worship of God, particularly on his Holy Day, *to consider the Solemnity thereof ; to enquire into our Temper, and Behaviour, through the Week past, both towards God, ourselves, and others ; with our Purposes for the ensuing ; and even, to begin to rectify, as well as recollect, and mourn over what has been amiss ; and get our Souls into the best Posture for the Divine Services, we are about to engage in.* Let us then, upon these Occasions,

1. Suffer, yea, if need be, oblige our Thoughts to dwell a while on the solemnities before us. ‘ Say, O my Soul, How
‘ gladly do I view, and as it were, run to
‘ meet a returning Opportunity of paying
‘ my publick Vows to God, among his
‘ People? O, how do I welcome the Approach of it? ’Tis my daily Privilege,
‘ to have a God, and Father, who sees,
‘ even *in secret*, and is ever nigh unto me
‘ in all that I call upon him for : But I
‘ am

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' am now to have a *publick Audience* of him ;
 ' to have the King of Kings, and Lord
 ' of Lords *publickly* own me, for his Ser-
 ' vant ; his Child ; one of his Household ;
 ' and give me Leave, as *publickly*, to own
 ' him for my God, and Father ; and pay
 ' my Homage to him as such, in the Pre-
 ' sence of his Saints ; and joyn with them
 ' in worshiping him, and partaking of
 ' the Tokens of his Favour : *A little Em-
 ' blem of Heaven.* It concerns me now,
 ' as well as in my secret Worship, to see,
 ' that *my Heart* be in a right Frame, and
 ' rightly exercised, in the Service of him,
 ' who looks at the *Heart*, requires it, and
 ' must have it, or my Worship is nothing.
 ' It concerns me likewise, and that in a
 ' more especial Manner, than in more
 ' Private Devotions, to take Care of my
 ' *outward Deportment* ; that I may also
 ' honour my God *before Men*, and *Angels*,
 ' as well as *in my Heart*. *My Gesture, my
 ' Looks, my Voice, my Heart and all* shall
 ' now do Honour, and homage to him,
 ' *who hath bought me with a Price.* I will
 ' glorify him, as it is highly fit I should,
 ' *with my Body, and my Spirit, which are
 ' his.*'

* I am about to join with Fellow Saints
 * here below ; yea, with blessed Spirits
 * above, though at a humbler Distance,
 * in praising, and adoring the God of
 * Heaven, and Earth ; I am to join with
 * others, of Christ's Disciples, in hearing
 * his sacred Word ; in spreading before
 * God our joint Requests ; in declaring
 * our common Faith, and Interest in Je-
 * sus Christ, our Mediator ; and in plea-
 * ding his Merits, and Sufferings, for the
 * Forgiveness of our Sins, and our Ac-
 * ceptance with God. O how shall I be
 * elevated enough, in Praise ; attentive
 * enough, in hearing ; earnest enough, in
 * Prayer ; penitent enough in Confession
 * of Sin ; thankful enough in recognizing
 * the Mercies of God, especially, the great-
 * est of all Mercies, *the astonishing Gift,*
 * *and Sufferings of his Son Jesus Christ for*
 * *us ; and the unspeakable Privileges of the*
 * *Covenant of Grace ?* How shall I evince
 * before God, in the best Manner, my
 * Sincerity in the *Christian Religion*, and
 * in this *Covenant*, while I plead, and
 * make use of the precious Benefits of
 * it ?

2. Let us enquire into our past, and
 present Temper, and Behaviour ; parti-
 cularly,

cularly, since we last appear'd before God, in his publick, solemn Service ; and now, we are going to do so again. Has it been, and is it, *in general*, such as becomes Christians? In what *Particulars*, has it been otherwise? Have we kept daily Watch over ourselves, and daily call'd ourselves to Account? If we have, this general Review will be the easier ; if not, there is so much more need of a very strict, and particular Examination *now*. ' How
' have I governed my Thoughts, Affections, Passions, Appetites, Words
' and Actions? How have I minded my
' everlasting Concerns? How have I walk-
' ed with God ; observ'd, and perform'd
' my Duty to him? How have I behaved
' myself towards Men ; my Superiors,
' Inferiors, or Equals? How have I
' managed my Calling? How have I
' improv'd Opportunities of doing good,
' in my Place? How have I walked in
' my Family ; and conversed with my
' Friends? what Defects, or Blemishes
' do I find in these, or any such Particu-
' lars, which require Repentance, and
' Amendment? what *Leaven* do I find,
' to be put away? wherein am I deficient
' of that *Unleavened Bread of Purity, true*
' *Piety,*

' *Piety, and Virtue*, with which I ought
 ' to celebrate a *Festival* to God? That,
 ' which I cannot reflect upon, with Com-
 ' fort, as *pure, vertuous and good*, let me
 ' take care, that I may be able to reflect
 ' upon *the hearty, sincere Repentance of it*,
 ' with Comfort, when I am seeking the
 ' Forgiveness and Favour of God, along
 ' with the rest of his People. I must
 ' therefore abandon this, or the other
 ' evil Lust, or Practice, immediately. O
 ' let me not go with my Hands and
 ' Heart defiled with it, into God's holy
 ' Courts, and awful Presence. No, from
 ' this Moment, I take a final Leave of
 ' it. I resolve, by God's Grace, to watch
 ' more narrowly against it, for the fu-
 ' ture; to be more careful, and diligent
 ' in the Performance of such, or such a
 ' too much, if not hitherto, intirely neg-
 ' lected Duty, &c.

3. Let us endeavour, for the present,
 to divest our Minds of such Things, which
 altho' not sinful, or evil in themselves,
 yet may tend to interrupt us in the Wor-
 ship of God. As *the Thoughts of worldly*
Affairs; worldly Enjoyments; or worldly
Troubles, and Vexations; which, by deeply
 affecting us, at such a Time, will be in
 danger

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danger of breaking in upon our Devotions; and solemn, religious Duties. 'Tis highly requisite, that *these* shou'd be remov'd, and kept at a proper Distance from our Hearts, on such an Occasion, which may be done thus, viz. *By thinking well on better Things; and their superior Excellency, and Importance;* till we have affected ourselves more with *these*, than with *the other*. Those Things will naturally be uppermost, and most predominant in our Thoughts, which have, at that Time, most strongly and deeply impress'd our Affections. And, to think closely and intensely upon any Thing, is the Way to give it all the Advantage, it can have, to engage our Affections. Let us then deeply impress *divine Things* upon our Affections; and this will be the most likely effectual Way, to free ourselves from the impertinent Sollicitations of all lesser, lower Matters.

Say, ' Stand aside, all ye sublunary
' Concerns; ye little, trifling Affairs,
' Thoughts, Delights, or Cares of lower
' Life; any farther than I shall have oc-
' casion to refer to you, in my Petitions,
' Resignations, or Thanksgivings to God
' on your Account. Leave me, for a-
' while.

' while. I have now, much greater, and
 ' more awful Things to busy my Thoughts
 ' and Mind about. I charge you, inter-
 ' rupt me not. This sacred Day, these
 ' religious Hours, before me, are devoted
 ' to Matters of quite another, and more
 ' exalted Nature. *There is a Time*
 ' *for all Things, and every Thing is beau-*
 ' *tiful in its Season.* Come therefore, O
 ' my Soul, spurn Earth, and earthly
 ' Things, and soar above them; out of
 ' reach, out of hearing, out of sight of
 ' of them: they'll then be out of mind.
 ' Breathe awhile, the purer Air of a
 ' more heavenly Region. Entertain thy
 ' self, with sublimer Sentiments, and Con-
 ' templations; that thou mayest be more
 ' fit for the divinest, the most celestial
 ' Exercises, on this side *Heaven* itself.
 ' And since I've mentioned *Heaven*, at
 ' once to strike all *Earthly* Thoughts, or
 ' the vain reveries of a vacant Mind out of
 ' countenance, for one while, think, O
 ' my Soul, of that *Glorious Place*; with
 ' the *Business*, and the *Joys* thereof; of
 ' which thy publick Worship of God, in
 ' Concert with thy Fellow Christians, here
 ' below, is a *faint Image*; and a *Prepara-*
 ' *tive*; and if thou improve it aright, a
 ' Pledge.

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‘ *Pledge. There, I shall be perfectly*
 ‘ *Pure, and Holy ; free from Sin, and*
 ‘ *sinful Lusts, and Passions, and all the*
 ‘ *evil Consequences of them : shall be*
 ‘ *sanctify’d in Body, as well, and as com-*
 ‘ *pletely, as in Mind. The Law in my*
 ‘ *Members, which now wars against the*
 ‘ *better Law of my Mind, shall not follow*
 ‘ *me thither ; nor cleave to me, as now*
 ‘ *it does, to my Grief, and great Di-*
 ‘ *sturbance. No Pollution by Sin, nor*
 ‘ *any Uneasiness, or Pain shall there defile*
 ‘ *my Conscience, break my Peace, a-*
 ‘ *bridge my Pleasure. There I shall know*
 ‘ *God, and his glorious Perfections ; his*
 ‘ *wondrous Works ; his wise and kind*
 ‘ *Designs ; many of which, I can now*
 ‘ *have very little, and many more, it*
 ‘ *may be, I can have no Notion of : and*
 ‘ *shall admire, and love, worship, and*
 ‘ *adore him, with the highest, and most*
 ‘ *rational, manly Delight : and be, con-*
 ‘ *tinually, assured of his Love, and Fa-*
 ‘ *vour to me ; most gladly experiencing*
 ‘ *the unexpressible Manifestations of it to*
 ‘ *me ; and to all the happy, happy,*
 ‘ *happy Souls there, His Offspring, and*
 ‘ *the Purchase of his Son’s Death. O,*
 ‘ *how glorious shall we there shine, in our*
 ‘ *Maker’s*

' Maker's, and our glorify'd Redeemer's
 ' Image? How shall we *there*, for ever
 ' rejoyce in his Salvation; and sing Praises,
 ' and *Hallelujahs* to God, and to the
 ' Lamb; an innumerable Company of us;
 ' Thousands, and Ten thousands, conti-
 ' nually exciting, and heightening one a-
 ' nother's Joys, and one another's *Devo-*
 ' *tion*? *There* shall be no Jarrs, no Dis-
 ' contents; nor any thing to create them;
 ' no Folly, Weakness, Pride, Passions,
 ' Prejudices, Mistakes, Suspensions, Jea-
 ' lousies, Grudgings, Misunderstandings,
 ' interfering Interests, or any thing like
 ' these, the Bane of social Life, and Com-
 ' fort. But we shall, all, truly love one
 ' another, as ourselves; and rejoyce in
 ' each other's Happiness, and Goodness.
 ' O, may I endeavour, and contribute all
 ' I possibly can, to make my *publick Wor-*
 ' *ship of God, in the Assembly of his Saints,*
 ' *here below, as like Heaven, as may be.*
 ' For this purpose, it is, I thus indulge
 ' myself in Thoughts of *Heaven*, and *hea-*
 ' *venly things*; that I may contract a hea-
 ' venly Frame of Mind. I would for this
 ' Purpose, likewise, read the Word of
 ' God, and such other Writings, as may
 ' help me to understand it, and serve to
 ' raise,

' raise, or increase pious, devout Affecti-
 ' ons in me. I would allow myself, if it
 ' may be, more Time, and a larger
 ' Scope, in my *secret Devotions*; and cul-
 ' tivate in my Mind generous, benevolent
 ' Sentiments, and Dispositions towards all
 ' Men, and especially, good Men; at
 ' the same time, hoping the best concern-
 ' ing them; throwing a Mantle of Love,
 ' and Forbearance over their Weaknesses,
 ' and Failings; yea, even their injuries
 ' or Slights of myself; rejoicing in their
 ' Prosperity; compassionating their
 ' Wants, and Afflictions, as if afflicted
 ' with them; chearfully contributing to
 ' their Relief, in any of their Distresses.
 And methinks,

4. It might be no disagreeable Improve-
 ment of such a Frame of Mind, and Pre-
 parative for the solemn, publick Worship
 of God, to find out, and contribute Relief
 to some, or other of our poor, distressed fel-
 low Christians; Fellow Members of the
 same Body; that they may chearfully serve,
 and worship God, having their dejecting,
 oppressive Wants a little eas'd, and taken
 of, by our Liberality towards them. And
 our relieving them, with these Views, will
 enhance the Charity, and add Piety to it.
 The

The Worship of a Christian consists, very much, in *Thanksgiving*. The *Lord's Day*, particularly, is very properly a *Thanksgiving Day*, a *High Festival*, and nothing can better suit it, than *Acts of Charity, and Mercy*. Though our *Goodness extendeth not unto God*; yet, out of Gratitude to him, it ought to extend to the *Saints, that are on the Earth*, Psa. xvi. 2, 3. Our Kindness to whom, our Blessed Saviour is pleased to place to his own Account; and has assured us, he will, hereafter, reckon for, *Matth. xxv. 34.* to the end. St. Paul says, *1 Cor. xvi. 1, 2.* Now concerning the Collection for the Saints, as I have given orders to the Churches of Galatia, even so do ye, upon the first Day of the Week, let every one of you lay by him in Store, as God hath prospered him. Thus have the Churches, here, a publick Order for Sanctifying this Day, by *Acts of Benevolence to Fellow Christians*. And to meditate such Acts of Charity, and as we have Opportunity, execute them, must, sure, be allow'd a very proper Preparative for, and Concomitant of the religious Homage, Christians pay to God, and their Redeemer, on that Day; especially in those, whom God, by his Providence, hath prospered

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pered, in any Measure, and intrusted with a Competency, perhaps more than a Competency of the good Things of this World.

By such Meditations, and such Exercises as these, a good Conscience, and such good Dispositions of Mind, will be promoted, as will very much tend to our serious, acceptable, advantageous and comfortable Attendance on God's *publick Worship*. Humility, Heavenly-mindedness, Fear of God, Trust, and Confidence in him, Gratitude, Love, and true Devotion towards him, Benevolence, and Love to Men, Fellow Christians especially, will all be heightened, warm'd, and put into Motion, fit for the religious Exercises before us. And our Hearts will be so affected with divine Things, that we shall be able to attend thereto with the more fervent, steady, uninterrupted Application of Mind. Trifles, worldly Cares, and Thoughts will scarce have any Power to edge themselves in among these nobler, more truly delightful Sentiments; when they have thus beforehand, taken Possession of our Hearts; and come, immediately, to be farther excited, and cherished in *Holy Duties*.

I cannot but think, that wandering of the Heart, that Drowsiness, and Dullness, of the Spirits, so much complain'd of by many conscientious Christians in the Worship of God, especially in publick, would, in a great Measure, give way to some such Process, and Method of Preparation as this. And I doubt not, the most habitually serious, attentive, lively Worshiper might find some additional Advantage by it. The most skilful Musician, who was to perform in his Art, upon any extraordinary Occasion, would take care beforehand, to tune his Instrument, and try his Hand. And sure I am, there is not so very little Difference betwixt the *common, every Day's Thoughts, and Concerns of Christians* (especially as they are most commonly managed) and *Divine Worship*; but that their Minds have need of new tuning, and some previous Exercise, in order to assist at the latter, to the best Advantage. And though, after all, the Holy Spirit of God (whose Aid Christians have peculiar Encouragement to expect, and should not fail earnestly to solicit, on this Occasion) must dispose us for and assist us in the right Worship of God; yet, we have most reason to expect this from him in the Use of

the most proper, likely, natural *Means*; and whether those, above recommended, are not such, I must leave to the *Christian Reader's* own Reason, and Experience.

Let us therefore endeavour ever to compose, and prepare ourselves for the Worship of God, especially, *in publick*, and *on the Lord's Day*. And not confine our Preparations, as we have been too generally accustomed to do, to one of God's Holy Ordinances, or Part of his solemn, Publick Worship; and that too, the seldomest used; and in more respects than one, almost lost from among us. Not that we should abstain, at any time, from any of them, because (it may be) we have been unavoidably hindered, and disappointed; yea, or have let slip the Opportunity, of making so particular a Preparation, for them, as usual, or as we desire. We should come with the best Preparation, and in the best Manner we can. A sincere, conscientious Christian is *ever habitually* prepared for Attendance on God, in all his Ordinances; the best, and most necessary, habitual Preparation for all which consists *in the conscientious Care of a good Life*, says an excellent Prelate. And though beside this some ac-
tual

tual Preparation may be highly requisite, and necessary to the best, and most advantageous Attendance on them (as has been argued above) and therefore should not be ordinarily, or allowedly omitted; yet, when it has been accidentally so, this should not hinder any honest Christian from improving an Opportunity of attending God's publick Worship, or any Part thereof. Though the better Preparation we make, we may ordinarily expect to perform these religious Duties better; more to our own Benefit, and Comfort; and more to the Glory of God; and therefore should, ordinarily, and as well as may be, prepare for them; yet, to attain these Ends, in any measure, is richly worth the while, and if we neglect God's Ordinances, and Worship, because we have not so well, and so particularly prepar'd for them, as we would, or it would have been more for our Advantage to have done; we lose the Advantage, at that Time, even of that Degree of Preparedness we had for them; and if our being no better prepared, was our Fault, and Neglect, we add another to it, instead of endeavouring to amend it, and make the best we can of the Opportunity.

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The Sum, of what I would inculcate here, is this. The mere Want of such a particular Preparation is not, indeed, a sufficient Excuse for a Christian's omitting any Opportunity of enjoying any of God's appointed Ordinances, or attending any Part of his solemn Worship. And yet it is a very proper becoming Practice, tending very much to the Advantage of our Worship, the Good of our Souls, and the Glory of God, and of Consequence, no inconsiderable Duty, *ordinarily, thus to compose, and prepare ourselves* (not for the Lord's Supper only, but) *for all the Parts, for the whole of God's solemn, publick Worship; or, in general, for the religious Exercises of God's Day, and House.* We read much, in Scripture, of *preparing* the Heart to seek, and serve (or worship) God, 1 Sam. vii. 3. and 2 Chron. xxx. 19. and Holy David says, Ps. lvii. 7. *my Heart is fixed, O God,* the Hebrew Word might be rendred, *prepared,* as it is in the Margin, and in the forecited Places; *my Heart is prepared, I will sing, and give Praise:* and as though he would prepare, and stir up himself yet more, to this Work, he proceeds thus, *Awake up my Glory; awake Psaltery, and Harp; I myself, will awake early; I will*
praise

praise thee O Lord, among the People, &c.
But I will now proceed to the last general Direction.

DIRECTION V.

Endeavour to keep a very strict Watch over yourself; and to be very serious, and suitably affected, in all, and every Part of the Publick Worship of God, when you do actually engage therein. Otherwise, you will be in danger of dropping, and letting go your Attention, notwithstanding all your Preparation; and your Worship will dye upon your hands; and so far be made nothing of, or even degenerate into *trifling with God, and with the most sacred things.*

To instance in the principal, and constant (or what ought to be the constant) stated Parts, or Branches of our publick Worship, especially on the Lord's Day.

I. In singing Praises to God. I need not stand here, to prove this a proper, material Part of the publick Worship of Christians. We have the Example of Christ, and his Apostles (as well as of *David*, and *Asaph*) and their particular Instructions for it: the Example of the

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Primitive Christians, in succeeding Ages; whose singing together the Praises of God, and Christ, in their Assemblies, was taken Notice of by the *Heathens*. And a Great Part of the future, exalted *Worship of Heaven* is represented to us, in Scripture, by *this*. The chief Question now is, how shall we, in the best Manner, join, and bear a Part in this delightful Work? And, not to mention the Voice, or offer any Directions about that, which is the least Part of Singing in the Sight of God, and only a Help to excite our Affections, and yet should be imploy'd in this Part of Worship, if we have tolerable Voices for it (which may not tend more to damp the Devotion of others, and perhaps our own too, than to promote it) for God who hath given us Voices, and Musical ones too, should have this Homage from them: Our Hearts however, should be sure to join in the Praises, which are sung to God, and therefore,

1. We should endeavour to understand the Meaning of what is sung; mind, and attend to the Sense of it. *I will sing* (says the Apostle) *with the Understanding*, 1 Cor. xiv. 15. we should not (as is too commonly done) mind only the Tune of the Voice;

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in which Case, we can no more be truly said to sing, than a mere Musical Instrument ; we only hum over a Tune in such a particular Manner, and might as well do it inarticulately, without any Words at all, or in a Language we understand not ; our singing is no more than the founding of Brass, or tinkling of a Cymbal ; and if we are affected with the Noise we make, yet is that Affection not rational, but mechanical, or animal at highest, and no more than is raised in the Breast of a *Horse*, by the winding of a Horn, or the Beat of a Drum. ‘ Let me therefore, ‘ O my Soul, in singing the Praises of ‘ God, who is a Spirit, ever sing with ‘ my Spirit, with my Understanding ; taking in, and duly considering the Sense of ‘ what I sing to God, and of every Sentence, if possible ; then shall I sing, not ‘ like an Organ ; not like a Nightingal, ‘ or Parrot, only by rote ; but like a ‘ reasonable Creature ; and, if with suitable Piety, and Devotion too, as well ‘ as Understanding, like an Angel.’ Therefore,

2. We should be suitably affected with what we sing in the Worship of God. When in our sacred Songs for Instance,

we make mention of our Sins, and Infirmities, we should take Care that it be with answerable, and becoming Humility, and Contrition of Soul; when we sing of the Grace, and Favour of God, either in general, or in any particular Instances, it should be with unfeigned Thankfulness, and Love to him, Hope, Trust, and joy in him; when we sing of God's glorious Perfections, our Souls should be touch'd with the Successive Affections of Admiration, Reverence, Trust, Resignation, and Aspirings to know more of God, and be more like him, in those Instances, and Excellencies, wherein it becomes us to imitate him; as in Holiness, Justice, Truth, Goodness, and Mercy. When we sing the History of God's Ways, or Works, it should be with like answerable Sentiments, and Affections; when we sing the Precepts, and Instructions of his Word, it should be with inward Approbation, and Resolutions of Obedience. When we sing his Promises, it should be with an Addition, as it were, of new Life to our Hopes, Desires, and Joys in the believing Prospect of their Accomplishment. When we sing his Threatnings, it should be with

with religious Awe, and Deprecation, &c. And perhaps this is the Meaning of the Apostle's Direction, *Col. iii. 16. Singing with Grace in your Hearts, to the Lord, i.e. with suitable Affections.* For the Heart is generally consider'd in Scripture (as it is in the common Language of Men) as the Seat of the Affections. ' O my Soul, do
' thou ever thus join in this Part of God's
' solemn Worship, with suitable, lively,
' sanctify'd Affections.'

II. In Hearing the Word of God, either read, or preached. This we should ever do with Reverence, and serious Attention; as the Word of God; the word of the Greatest, and the Wisest of Beings; and that, by which He vouchsafes to instruct us in the most needful, useful Knowledge; that Word, *which is able to make us wise to Salvation; being profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness,* 2 Tim. iii. 15, 16, 17.

If we are Christians, we believe the Scriptures to be the Word of God; and the Preaching of this Word, to be a Divine Ordinance, appointed by Christ, for the Edification of his Body, the Church, *Matth. xxviii. 20. Ephef. iv. 11, 12.* and
the

the first Preachers of it, we know, claimed to be heard as Ambassadors for Christ ; 2 *Cor.* v. 20. and ought we not to give all decent, and reverent Regard to the Embassies, the Messages, that are brought under the Notion of *Messages from God* : that we may compare them with his written Word, in our Hands ; and see whether they really are so ; and if we find them so to be, receive, and obey them accordingly ?

Surely, to talk, or laugh, or sleep, while the Oracles of the great God are read, or preach'd, explain'd, or inculcated, is highly indecent in the Sight of Men, and Angels, as well as in the Sight of God himself. And not to attend with true, inward Seriousness ; but amuse our Minds with Trifles, while we have the Air, and Appearance (in the Eye of Men) of some Attention ; must be provoking to him, who looks at the Heart, and will not be put off with Appearances : or to attend with wrong, and base Views ; not to learn, and practice, but to cavil, or only entertain our Ears, or fancies ; or the like, is very unworthy a Christian. Could an Earthly Parent, or Master bear that his Children, or Servants should thus disregard him, when he speaks, or sends

to them, and that about the most momentous Concerns? How much more unfit is it, we should be regardless of the Word of God, especially when read, or spoken to us by God's own special Appointment, and in his Name? ' O my Soul, ever pay
' a devout Regard to the Reading, or
' Preaching of God's holy Word. Consider, it is not the Word of Man, but
' of God, which is, or should be, deliver'd
' from the Pulpit. As it is delivered to
' thee, under the Notion of *a Message*
' *from God*, which concerns thy Soul's
' everlasting Welfare, attend to it from
' time to time, with Reverence, and
' Care; with hungring, and thirsting after it, and after some useful Knowledge,
' and Instruction from it. Endeavour to
' understand it; compare, and examine
' it by God's written Word: and so far as
' it appears to be agreeable thereto; believe, it, receive it, treasure it up in
' thy Memory, be suitably affected with
' it; apply to thyself what has any Relation to thee as a Man, a Sinner; a penitent, or impenitent one; a Christian,
' a weak, or a strong, a young, or an old, a prosperous, or afflicted Christian;
' &c. derive religious instruction, Warning,

' ing, Quickening, Comfort, and *Max-*
 ' *ims of Life* from it ; resolving, by the
 ' Grace of God, not to be a *Hearer only*,
 ' but also a *Doer of the Word*, least thou
 ' deceive thyself, James i. 22. O may I
 ' now, and ever so hear as that my Soul
 ' may live ; that God's Word, and those
 ' who preach it to me, may be an *Odour*
 ' of *Life unto Life*, to my Soul ; God
 ' grant me a *Hearing Ear*, and under-
 ' standing, humble, obedient Heart ; then
 ' will I ever, upon these Occasions, say
 ' with the Child *Samuel*, 1 Sam. iii. 9.
 ' *Speak Lord, for thy Servant beareth.*'

III. In Prayer. In every Prayer, and
 every Part of Prayer, we should concern
 ourselves ; assist, and bear our Part ; un-
 derstanding what we do, and doing what,
 by our Presence, if not by our Lips too,
 we pretend to do. *I will pray with the*
understanding ; says the Apostle, 1 Cor.
 xiv. 15. and in the following Verse, he
 plainly intimates that every one, who pre-
 tends to join in Prayer, should join a
 Hearty *Amen* to every Sentence, whether
 of Petition, or Thanksgiving, or the like :
i. e. He should, from his Heart, make
 the Sense thereof the very Language of
 his

his own Soul to God, who knows infallibly whether he do so, or not. And he should likewise, by his serious, affectionate (though unaffected) Deportment, at least, signify, to the View of Men, and Angels, his sending up the common Vows to God. Nor can I think an *audible Amen*, however, at the End of the Service, or of each distinct Prayer, an improper Way of signifying this. However the *Amen* of the Heart, the intelligent, fervent Assent of the Mind should, if possible, never be wanting; nor should it only close the Prayer, but also arise with every Sentence, of it. ‘ Thus may I ever join in publick
 ‘ Prayer; and bear a Part, a fervent,
 ‘ affectionate Part in it, from first to last;
 ‘ both in the Sight of God, and Man.
 ‘ Let every Part, and every Sentence,
 ‘ thereof carry a Share of devout, affectionate Breathings from my Heart to
 ‘ the Throne of Grace; that the Vows of
 ‘ my Soul may come up before God, together with those of every other holy,
 ‘ devout Soul present, every attentive
 ‘ Worshiper; and never, never miss. O
 ‘ how should I watch for every Sentence,
 ‘ which is address’d to God, that I may
 ‘ sign it with my lifted Hand, and Eye,
 ‘ and

‘ and Heart ! I would not stand neuter
 ‘ a Moment, while such Work is carry-
 ‘ ing on, betwixt God, and his Saints,
 ‘ assembled together in the Name of Christ.
 ‘ If I had ten thousand Hearts (as I have,
 ‘ or ought, to have one at Command) they
 ‘ should all join in such Work as this : in
 ‘ every Adoration, or Ascription of Ho-
 ‘ nour, Glory, and Praise to so great,
 ‘ and worthy a God : every Confession
 ‘ of my Sinfulness, and Unworthiness :
 ‘ every Profession of my Faith, and Trust,
 ‘ and Dependance on God ; my Accep-
 ‘ tance of his offered, Promised Mercy ;
 ‘ and my Subjection to his Son Jesus
 ‘ Christ : In every Request for his Favours
 ‘ to myself, his Church, and all Man-
 ‘ kind : and in every thankfull Acknow-
 ‘ ledgement of his innumerable, unspeak-
 ‘ able Mercies. O that my Heart might
 ‘ ever thus burn within me, when, and all
 ‘ the while, these sacred *Addresses* are pre-
 ‘ senting to Heaven ; as well as, while
 ‘ God is speaking in his Word to us ; may
 ‘ the Divine Flame of true Devotion, not
 ‘ go out ; but point up continually, to
 ‘ Heaven ; being, from thence, at first
 ‘ kindled in my Heart.*

IV. In celebrating the *Lord's Supper*. And as for the Prayers, and Praises, which particularly attend this Solemnity, together with any Discourse, or Exhortation, us'd on this Occasion; what has been already said, under the foregoing Heads, shall suffice. All that I add therefore, shall be to lead the Devout Christian (who needs such help as mine) in the more private Exercises of his own Mind, in the several Parts of *this Service*.

Now there is in the *Lord's Supper*, something signify'd, or represented to us, and something to be signify'd by us. And we should make it our Care, and Endeavour, both to observe the one, and perform the other, with the most suitable, answerable Exercises, and Affections of Mind.

I. As to what is signify'd, or represented to a Christian, in this Ordinance: and consequently, calls for his most serious, affectionate Regard.

(1.) The Separation of the Elements from a common, to a peculiar, holy Use, is what we should take Notice of, with a suitable Regard; that we look upon them, as no longer common Bread, and

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and Wine; though Bread, and Wine still; but consecrated to a solemn, religious Use; and therefore to be partaken of, in a solemn, religious Manner; as representing something infinitely more excellent, than they themselves are; even the *Body*, and *Blood of Christ*, which he has given for the *Life of the World*: his *Flesh*, which is *Meat* indeed; and his *Blood*, which is *Drink* indeed: which is the Source, and Nutrient of a spiritual Life, in our Souls, *John vi. 48—58*. This should excite in us hungry, and thirsting Desires after constant Communion with Christ, and all needful Communications from him. ‘*Lord evermore give us this Bread.*’

(2.) The Death, and Crucifixion, or Sacrifice of our Lord Jesus Christ for the Sin of the World, and for the Reconciliation of Men to God, is signify’d in this Ordinance, by *the Breaking of the consecrated Bread*, and *pouring forth of the consecrated Wine*. And what Affections should this Signal raise in a Believer’s Breast? ‘*Consider, O my Soul (on such an Occasion) the exquisite Sufferings of thy Lord, and Saviour. View him in an Agony, sweating as it were great drops of Blood: See him betray’d by Judas: seiz’d by*

‘*Ruffians*

, Ruffians, forsaken by his Friends ;
 ' hail'd away to Judgment : buffeted,
 ' derided, spit on, most unjustly con-
 ' demned, to gratify the clamouring,
 ' malicious *Jews* ; though acknow-
 ' ledg'd innocent by the very Judge him-
 ' self, after the strictest Enquiry. Behold
 ' him nail'd to a cursed, ignominious
 ' Cross : extended on it : his Hands, and
 ' Feet bruis'd, and torn with Nails ; his
 ' Head with Thorns ; his Reputation
 ' with Calumny : insulted, in his greatest
 ' Extremity, by the Soldiery, and Rab-
 ' ble ; his Thirst mock'd with a malicious
 ' Trial, of Vinegar and Gall ; hear him
 ' crying out, *My God, my God, why hast*
 ' *thou forsaken me ?* See him, at length,
 ' bowing his Head, and giving up the
 ' Ghost : a cruel Soldier, however, to
 ' make sure Work, stabs him in the
 ' Side, with a Spear, to his very Heart,
 ' from whence flows a Stream of Blood,
 ' and Water : The same, my Soul, that
 ' washeth thee from all thy Sins. Say,
 ' (1.) How awfully conspicuous does the
 ' *Holiness*, and *Justice* of that God appear,
 ' whose I am, and whom I am bound to
 ' serve ; whose holy righteous Laws once
 ' violated, requir'd such an Atonement,
 ' as

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' as the Sacrifice of the holy, and blessed
 ' Jesus. What reverential Thoughts
 ' ought I ever to have of his Holiness, and
 ' Justice? How holily, and uprightly,
 ' ought I ever to walk, to please him?
 ' (2.) How vile, and heinous is the Na-
 ' ture of Sin, that needed such a Sacrifice
 ' of Atonement; or all this World must
 ' have felt a Sacrifice to its wretched,
 ' malignant Influence; I charge thee, O
 ' my Soul, never, never more think light-
 ' ly of Sin. O I hate, I abhor it; I loath
 ' myself for having had so much to do
 ' with it. Lord, I grieve, I am ashamed
 ' of my Sins, particularly — I tremble
 ' to think what might, what would have
 ' been, to me, the dreadful Consequences
 ' of them; had Christ not dy'd, or I not
 ' had an Interest in him; but I humbly
 ' hope, O my God, and trust in thy for-
 ' giving Mercy, in, and through him.
 ' Which, that I may do upon sure Grounds,
 ' I tear away every Sin, I know of, from
 ' my Heart, and cast it from me with
 ' Indignation. (3.) How great is the Love
 ' of God, not only to meditate my Sal-
 ' vation and that of lost Mankind; but
 ' even to offer up his own holy Son, who
 ' knew no Sin, a Sacrifice for us? this
 ' farther

, farther aggravates my Sin against him.
 ' This breaks my Heart. Is God so good?
 ' and could I ever allow myself, could I
 ' be such a Brute, to Sin against so good,
 ' and *merciful* a God? what infinite Thanks
 ' do I owe thee, O Lord, what Returns
 ' of Love, such Love, with which it be-
 ' comes me to love one so infinitely above
 ' me, and yet so infinitely obliging? (4.)
 ' How surprizing was the Love of Jesus
 ' Christ? What was my Salvation, or
 ' that of all Mankind to him, that He
 ' should lay down his Life a ransom for us?
 ' Shall I ever forget this friendly Deed?
 ' or, Shall I ever think any thing too
 ' much to do, or suffer, or part with for
 ' him, in this Life; who hath sav'd me
 ' from eternal Destruction in the other
 ' World? I would write an indelible
 ' *Memorandum* of his dying Love on the
 ' Table of my Heart for ever. I will, e-
 ' ven now, renew the impressiion, to
 ' make it more deep, and lasting. *Lord*
 ' *thou knowest all things, Thou knowest that*
 ' *I Love thee.* (5.) How precious were
 ' the Souls of Mankind to God, the Fa-
 ' ther of these Spirits in Flesh; and to
 ' Jesus the Redeemer of them! May I
 ' learn to put a just eValu on my own
 ' Soul,

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' Soul, and be truly sollicitous for its
 ' everlasting Welfare. I will too, after
 ' his most worthy, most charming Ex-
 ' ample, love all Mankind; and those,
 ' who are not only beloved and pitied by
 ' him, but who also love the Lord Je-
 ' sus Christ, I will love, in a more especial
 ' Manner, for his Sake: nor will I love
 ' in Word, or Tongue only, but in Deed,
 ' and in Truth, most readily forgiving
 ' their Offences against me, pitying their
 ' Weaknesses, seeking their Prosperity,
 ' especially that of their immortal Souls.'

(3.) God's Gift of Christ, and His Gift
 of himself for us, and to us; with the Gos-
 pel Covenant of Grace, and all its preci-
 ous Privileges, is signify'd, in this Ordi-
 nance, by *The giving, or distributing the*
Bread, and Wine, to the Communicants.

' Say, my Soul, How bountiful, how
 ' free is the ever blessed God of these best
 ' of Favours? He desires not the Death
 ' of Sinners; but rather, that they should
 ' turn from their Wickedness, and live:
 ' this *Immense Gift* leaves no Room to
 ' doubt of his Good-will to Mankind, or
 ' to me. Behold, my Soul, how free
 ' He is of his Beloved Son: *ann He that*
 ' *spared not his own Son, but delivered him*
 ' up

‘ up for us all ; how shall He not, with him
 ‘ also, freely give us all things? How much
 ‘ beside himself is every Refuser of such
 ‘ Grace? O I will not, no, I will not be
 ‘ of that Number. I have received Christ
 ‘ Jesus the Lord, with his purchased, of-
 ‘ fered Terms of Salvation ; and I resolve
 ‘ to abide by them, and walk according
 ‘ to them, that I may plead them with
 ‘ my God.’ Which leads us to consider,

2. What is to be signify’d by a Chri-
 stian, in his partaking of this Ordinance ;
 which he should likewise endeavour to per-
 form with suitable Affections, and Exer-
 cises of the Mind. And in general, The
 Communicating Christian’s actual Com-
 munion, or Participation in a crucify’d
 Jesus, and in the Gospel Covenant of
 Grace, is signify’d in this Ordinance, by
*His taking, and partaking of the consecrated,
 broken, given Bread, and Cup.*

(1.) By *His taking, and eating of the
 broken Bread*, the Christian signifies his
 Communion in the Body of Christ, broken
 upon the Cross for him ; and consequent-
 ly, not only that Christ did so dye for
 him, and for all Mankind, but also that
 He [the Communicating Christian] is, at
 that Instant, a Believer in Christ ; a de-
 voted

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voted Follower, and Disciple of Jesus ;
 a Professor of his Holy Religion ; a Mem-
 ber of his Mystical Body, of that blessed
 Society, or Community, which own him
 for their Head, their Prophet, Priest, and
 King ; who profess an intire Subjection to
 him, and love to one another for his Sake.
 He signifies, that He perseveres, or re-
 mains in the Truth, and Profession, into
 which he has been solemnly Baptized, viz.
 a Devotedness to the Father, Son, and
 Holy Ghost. ‘ May my Soul therefore,
 ‘ upon this Occasion, breath forth some
 ‘ such Language as this. *Lord, to whom*
 ‘ *shall I go, but unto thee ; thou hast the*
 ‘ *Words of eternal Life.* I like, and pre-
 ‘ fer thee above all Lords ; above all
 ‘ Prophets, Teachers, Guides, or Gover-
 ‘ nors ; above all other Mediators, or
 ‘ Intercessors whatsoever. I like, and
 ‘ love with all my Heart, thy holy Re-
 ‘ ligion ; thy Precepts, thy Proposals,
 ‘ thy Example, thy Ordinances, thy Peo-
 ‘ ple, even the meanest Fellowmember
 ‘ of thy Mystical Body throughout the
 ‘ World : nor will I ever forsake this sa-
 ‘ cred Community so long as I live. Be-
 ‘ hold, I here solemnly signify this before
 ‘ Men, and Angels ; who behold me
 ‘ performing

' performing this solemn Action; yea,
 ' before God, the Searcher of my Heart.
 ' Forgive, O God, every thing in me,
 ' which has not been becoming this Pro-
 ' fession, and my Character as a *Christian*.
 ' Look upon me, I beseech thee, now,
 ' and at all times, as a Member of thy
 ' dear Son; and help me, by thy Grace,
 ' to walk more worthy of the divine Fa-
 ' vours I am recognizing; more wor-
 ' thy of such a Head, and Guide; and of
 ' such a Community, of which I am pro-
 ' fessing myself a Member.'

(2.) By a Christian's taking, and drink-
 ing of the Cup, in this Ordinance, he
 signifies his Interest in the precious Blood
 of Christ, which was shed upon the Cross;
 and in the Covenant of Grace, made in
 the Gospel, with all Believers; whereby
 they are cleansed from the Guilt of Sin,
 sprinkled from an evil Conscience, and
 received into Favour with God; so that
 they may draw nigh to him, as *their God*;
 for He is become their God, and they his
 People; and as such, He allows them
 the Liberty of his Worship; the encourag-
 ing Assurances, and Tokens of his Fa-
 vour; the sanctifying, comforting, In-
 fluences of his Holy Spirit; the peculiar

K

Care.

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Care of his Providence ; and all other Means of Sanctification, and of eternal Salvation ; and *Eternal Salvation* itself, at last, if by Repentance, Faith, and Patience, and sincere, though not perfect, Conformity to his Will, they rightly improve these Favours, and Means of their Sanctification ; and do not receive all this Grace of God in vain.

Take the Cup of Salvation, therefore, and call upon the Name of the Lord. ‘ Say,
 ‘ Lord, I adore, and thank thee with all
 ‘ my Soul, for this *so great Salvation*: and
 ‘ for thy most astonishing Grace in Christ
 ‘ Jesus. I rejoyce in the Thoughts of
 ‘ thy most gracious Covenant in Christ’s
 ‘ Blood ; and build all my Hopes, and
 ‘ Expectations on it. I like the Terms
 ‘ of it, as well as the unspeakable Privi-
 ‘ leges. I promise, and resolve, by thy
 ‘ Grace, to conform myself to them. O
 ‘ grant me that Grace, I most humbly,
 ‘ and earnestly beseech thee : and ever,
 ‘ and in all things, deal with me, accord-
 ‘ ing to the Tenor of this *everlasting Co-*
 ‘ *venant ; which is well ordered in all*
 ‘ *things, and sure, which is all my Salva-*
 ‘ *tion, and all my Desire. Thou shalt guide*
 ‘ me

‘ *me with thy Counsel, and afterward receive me to Glory. Amen, and Amen.*

As these Directions were propos'd, chiefly for the Assistance of the serious Christian, in the right Worship of God; I shall only add one short one, for his after Improvement of these Religious Exercises.

Let your Communion with God in his Worship, from time to time, stir you up to more frequent Thoughts of, more ardent Desires after, and more diligent Preparations for *Heaven*.

For which, and to which most holy, happy Place, may God, of his Infinite Mercy, fit, and in his due Time, bring the Reader and the Writer.

F I N I S.



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